THE WHITE WOLFE

OR,

A Sermon Preached at PAVLS Crosse, Feb. 11. *being the last Sonday in Hillarie* Tearme, *Anno* 1627. and printed somewhat *more largely then the time would permit at that present to deliuer.*

Wherein Faction is vnmasked, and iustly taxed *without malice, for the safetie of weake* CHRISTIANS.

Especially, the *Hetheringtonian* Faction growne very impudent in this Citie of late yeeres, is here confuted.

By STEPHEN DENISON, Minister of *Katherine Cree-Church, London.*

I. TIM. I. 3.

As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some, that they teach no other Doctrine.

HIER. aduers. LVCIFERIAN.

Quomodo destructæ sunt Diaboli Ciuitates, & in fine, hoc est in seculorum consummatione, idola corruerunt.

LONDON,
Printed by GEORGE MILLER, for ROBERT MILBOVRNE, 1627.

TO THE HIGH And Mighty PRINCE CHARLES,

By the Grace of God, King of *Great Britaine, France, and Ireland, Defender* of the FAITH, &c.

Most Dread Soueraigne, &c.

SEneca saith, *nullum ex omnibus clemẽtia magis quam Regem aut principem decet*; Clemency becomes no man better then a King or Prince, and being fully perswaded, that this, together with all other both Princely and sauing graces meete in your Maiesties royall breast, euen as the lines of a circumference meete in the center

Lib. 1. de Clemẽtia, c. 1.

center or middle point: I am encouraged to preſent this Sermon to your Princely view. I know indeed it is not with Kings as * *Theocritus* ſaith, it is with perſons without imployment, ἀεργοῖς αἰὲν ἑορτὰ which keepe euery day holy day: the imployments and labours of Princes are farre greater then ordinary Subiects can conceiue: yet I hope I may ſay of your Maieſty, as * *Fulgentius* ſaith of *Thraſimund* the King vnto whom he writes, *te numeroſis Regni curis iugiter occupatum, feruenti cognoſcendæ ſapientiæ dilectatione flammari*; that howſoeuer your royall heart be much taken vp with manifold cares cõcerning the Kingdome, for the common ſafety of all your Subiects, yet it is inflamed alſo with a godly zeale after the beſt things; your Maieſty is a Defender of the true Chriſtian Faith, in which reſpect you are highly honoured and ſincerely beloued of all your true hearted and truely Religious Subiects: no doubt they dayly pray for you, they bleſſe God for you, they eſteeme you the breath of their noſtrills, and this loue of the Subiects is to be eſteemed by Kings their ſtrongeſt Defence or Caſtell in reſpect of ordinarie meanes;

* *Eidyl.* 15. *v.* 26

* *Lib.* 1. *c.* 1. *ad Thraſimund regem.*

meanes; as * *Isocrates* saith to *Nicocles* the King, in his Greeke Oration made before him, φυλακὴν ἀσφαλεστάτην ἡγοῦ τὸ σώματος εἶναι τὴν πολιτῶν εὔνοιαν: *thinke the loue of the Citizens the safest guard of thy person*: & indeede so it is vnder God. There hath bin discouered of late vnto your Maiesties high Commission-Court, a dangerous familisticall sectarie, one *Iohn Hetherington*, by trade a Boxmaker, who hath seduced and withdrawne many as well men as women from the Church of *England*, in the famous Citie of *London*, by his subtile suggestions, as hath bin proued against him. I cannot more fitly describe him then by the words of my Text; *Lupus est ouili pelle tectus*: he is a Woolfe in a Sheepes-skinne: for outwardly if hee liue amongst Protestants, hee will seeme to bee a Protestant, if a bare profession *verbo tenus*, will serue the turne, whilst in the meane time hee may gird at them in his writings, and condemne them as adulterous Congregations in his books, Conuenticles or otherwise. Secondly, hee will seeme to be a conformable man to the Doctrine of the Church, if subtile equiuocations and cunning euasions will passe

* *In Orat. ad Nicol. de regno.*

for conformitie. Thirdly, hee will ſeeme an innocét perſon, if impudent denials or caſting of aſperſions vpon honeſt witneſſes will goe for innocency. And in this, that honourable quickſighted and Eagle-eyed Court deſerueth great encouragement; in that when they had to deale with one that would deny almoſt all that was laid to his charge, yet they diſcerned aright of him, and accordingly cenſured him; and thus the Greeke Prouerbe is verified λύκος ἀετὸν φεύγει. The Woolfe thinkes to run from the Eagle, and ſo to eſcape, but all in vaine: and amongſt thoſe worthy and learned Commiſſioners, he that is the chiefe, *optimo iure primas agit*: whoſe *acumen*, whoſe ſoundneſſe in the faith, whoſe ſingular grauity, whoſe happy ſpeech, whoſe excellent parts euery way are the very grace of that venerable Court: it may be ſaid of him as *Gregorie Nazianzen* ſaith of S. *Baſil* Archbiſhop of Cæſarea (whom he ſtiles μέγαν Βασίλειον) that *he is like vnto Noah, vnto whom the Arke of the Church is committed, and ſo kept from drowning, whiles it floats in the turbulent waters amongſt Hæreticks*. And whiles I am ſpeaking of Eccleſiaſticall worthies,

* *Orat. 30 in laudem Baſil.*

thies, very dutie will not ſuffer me to be vnmindfull of him, vnder whom the Miniſters of *London* liue as children vnder the care of an indulgent Father: his great humility will not ſuffer him to Lord it ouer the Clergie, nor his peaceable diſpoſition to tyrannize: it may be ſaid of him as *Saint *Cyprian* Biſhop of *Carthage* ſaith of himſelfe in one of his Epiſtles; *Humilitatem meam & fratres omnes & gentiles norunt & diligunt*. I finde that I haue ſtirred vp to wrath againſt my ſelfe the moſt part of all the factions in *England* by this publike Sermon, which I made in the defence of Gods eternall truth, in loue to my Country, and in compaſſion of weake brethren which are in the moſt danger of ſeduction. I remember Saint *Paul* ſaith, that he had fought with beaſts at *Epheſus*, after the manner of men, and in like ſort it befalleth vnto mee at this time: I haue to deale with young Foxes which ſpoyle the Vine of the Church, and with Wolues, which ſeeke to ſtrangle the Sheep of Chriſt: but what then? ſo long as I ſtand for that truth, whereof your excellent Maieſtie is a defender, I doe not doubt of acceptation, and if my poore endeauours

* *Lib. 4. Epiſt 9.*

endeauours ſhall be ſo happy as to finde acceptation with your ſacred perſon as they haue found in the learned Court before your Maieſties Commiſſioners, and in the audience where the Sermon was preached, euen this acceptation greater then all the reſt, ſhall be all-ſufficient to blunt the edge of all the power of the aduerſary, and to ſecure the Author from wrong and violence; yea, it ſhall no doubt encourage many able men in the Kingdome to take paines in the ſuppreſſing of faction, both by preaching, ſpeaking and writing, ſo farre as ſhall be thought fit by authority. Thus crauing pardon for my boldneſſe, I beſeech almighty God to bleſſe your Maieſty with long life, and many happy dayes, with abundance of all gifts and graces in this world, and with eternall glory in that which is to come.

Your Maieſties moſt

humble ſubiect,

STEPHEN DENISON,

Miniſter of *Cree-Church, London.*

To the Christian Reader.

THou which hast a tender conscience, and desirest nothing so much as to know the right way to heauen, hauing also many doubts, which cause thee to runne vp and downe, sometimes to the publike Congregations, and other, sometimes to priuate Conuenticles, for resolution. I haue for thy sake and safety vndertaken this paines; whereby I haue incensed many factious persons against my selfe, exposed my good name to the obloquie of a thousand bad tongues, and made bold with my owne Flocke whilst I was painefully imployed in this more laborious worke, which concernes a more generall and publike good. I haue had no helpe in this seruice, saue onely the good Assistance of Authority, for the which I hope I shall praise God as long as I liue, and the testimonies of honest witnesses. For howsoeuer there were many which disliked the Hetheringtonian Faction, abhorred their opinions, complained of them to Ministers in secret, and murmured against them which should see these things reformed, yet for any that would lend their helping hand to set forward this matter of so great importance for the common safety of the Church, I found none: vnlesse it were according to the Latine Prouerbe post bellum suppetiæ. I met also with many discouragements, some in their ignorance would be ready to say, that though this faction held some absurd points, yet that they held nothing against the foundation; not vnderstanding how they vndermine Religion at the very roote of it: for grant vnto them this, that our Church is no true Church of Christ, that our Ministers are no true Ministers of the Gospell, that our best Professors are Pharisees,

ſees, that the Sabbath day is of no force, that a maſter of a Family is not bound to pray with or to Catechize his Family, that they are hot Miniſters that muſt ſtudie for their Sermons and ſuch like; and I pray you what will become of Religion amongſt vs? Others ſay, that I ought to haue inſtructed them before I had complained: and did I not take paines publikely to inſtruct them; aske themſelues if I did not weekely a whole quarter of a yeere together and vpwards, labour to reduce them from their pernicious opinions, yea aske themſelues if [c] three other Miniſters at the leaſt, did not take priuate paines with them about the ſame time when I had to deale with them in publike, ſo that they wanted neither publike nor priuate meanes to conuince and winne them: yea, how many Miniſters haue loſt their labour for aboue theſe twenty yeeres together in priuate reaſonings with Hetherington and his factious company: and they are much deceiued and miſlead by reports, that thinke that I firſt complained, for aske Hetherington himſelfe if hee did not firſt vniuſtly complaine of me to the Reuerend Biſhop of this Dioceſſe for my preaching againſt his familiſticall opinions: vpon the which his complaint, I was conſtrained by way of Apologie for my owne innocencie to declare his opinions before authority, and to ſhew what iuſt cauſe I had as a Paſtor to forewarne my Flocke of ſuch Seducers, that ſo being forewarned they might be fore-armed. Thirdly, it might haue beene ſome diſcouragement vnto mee to conſider what a ſlipperie aduerſary I had to deale withall, which is like to a Chameleon ready to take any colour which may ſtand beſt with his owne deſignes ſo that I ſhould not ſooner charge him with any error, but either vnder an equiuocation, or elſe with an impudent denyall, he would lightly ſeeme to hold the quite contrary: yea it might ſome-what haue daunted me to thinke what a clamorous faction I had to encounter with al, which go vp and downe in euery corner traducing & rayling vpon ſuch as moſt oppoſe their errors, which write reuiling letters & inuectiues, ſeeking by all meanes to caſt all contempt vpon ſuch as doe the moſt zealouſly ſeeke their good: yea, I ſay which

[c] Mr. Cl. Mr. Ro. Mr. St.

ſeeke

seeke their good; for I am not of Mineruaes *minde in* [c] Sophocles οὐκοῦν γέλως ἥδιστος εἰς ἐχθρούς γελᾶν? *to thinke it the sweeteſt Laughter to laugh at the troubles of an enemie, (If his troubles were troubles indeed and not rather aduantages) howbeit I would bee loath that a Wolfe ſhould bee nouriſhed in the Sheepe-fold of Chriſt. For that is moſt true which is in the* [d] *Arabicke Prouerbe,*

مَنِ استرعَى الذِّيبَ ظَلَمَ

qui paſcit lupum vim infert, *hee that feedeth a Wolfe offereth violence* to the Sheepe: *but I was content to trample vpon all theſe and many more diſcouragements for thy good O tender Chriſtian: If my paines ſhall worke in any meaſure for thy confirmation againſt Seducers, and to forewarne thee to beware of priuate Conuenticles, that thou mayeſt keepe cloſe to the publike Miniſtry of the Word, and to the Communion of the Saints in the Church of God, I ſhall thinke my labour well beſtowed: and thus I remaine,*

[c] *In Aiace.*

[d] 1. Cent. Prouerb 48.

Thine in the Lord,

S. D.

The WOLFE in a ſheepes skinne.

BVT BEWARE OF FALSE PROPHETS.

Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν οἵτινές ἔρχονται πρός ὑμᾶς ἐν ἐνδύμασι προβάτων ἔσωθεν δέ εἰσι λύκοι ἅρπαγες.

MAT. 7. 15.

But beware yee of false Prophets which come vnto you in Sheepes clothings, but inwardly they are rauening Wolues.

SECTION 1.

IN this Chapter and the two former wee haue that famous and learned Sermon of our Sauiour, made by him in the Mount, graphically penned and set downe by our holy Euangelist Saint *Matthew*, one of the blessed pen-men of sacred Scripture, and Secretarie to the holy Ghost. In the description of which Sermon wee haue three maine parts; the Preface, the Narration, and the Conclusion: the Preface in the first and second Verses of the fift Chapter, wherein are expressed diuers necessary circumstances belonging to the Sermon: as first, the Author of it *hee*, that is, Iesus Christ.

Secondly, the place where it was made *a Mountaine.* Thirdly, the geſture vſed by our Sauiour, *ſitting downe.* Fourthly, the perſons whom he taught *his Diſciples.* Fiftly, the manner of expreſſion, *when hee had opened his mouth.* The narration begins at the third verſe of the fift Chapter, and endeth in the 23. verſe of the ſeauenth Chapter, and it is partly conſolatory from the third verſe to the end of the twelfth, and therein our Sauiour demonſtrateth the procreant cauſes of true happineſſe for the comfort of weake Chriſtians. Partly exhortatory from the 13. verſe to the end of the 16. and therein he exhorteth his Diſciples to walke worthy of their moſt holy calling. Partly interpretatory from the 17. verſe to the end of the fifth Chapter: and therein he vindicates diuers of the Commandements from the falſe gloſſes of the Scribes and Phariſes. Partly dehortatory in all the ſixt Chapter & beginning of the ſeauenth. In the ſixt hee dehorteth his Diſciples from two Phariſaicall ſinnes, namely, vaine-glory concerning almes deeds faſting and prayer, from the firſt verſe to the end of the 18. and couetouſneſſe expreſſed by worldly cares from verſe the 19. to the end of the Chapter. This Dehortatory part is alſo continued in the beginning of the ſeauenth Chapter from the firſt verſe to the ſixt, & therein he dehorteth from two ſinnes more, to wit, raſh iudging verſe 1. 2, 3, 4, 5. and raſh communicating of holy things to vnworthy perſons, verſ. 6. partly excitatory ſtirring vp to the duty of prayer, verſ. 7, 8, 9, 10, 11. partly declaratory demonſtrating the maine thing, the Law and the Prophets aime at in their doctrine. Partly directory giuing inſtructions concerning the way to heauen, verſ. 13, 14. and partly premonitory, giuing warning concerning falſe Prophets, and other things depending thereupon, from verſ. 15. to the end of the 23. Then in the laſt place wee haue the Epilogue or Concluſion from the 24. verſe to the end of the ſeauenth Chapter, wherein wee haue Chriſt his application of his whole Sermon, ver. 24, 25, 26, 27. expreſſed by an elegant compariſon taken from builders, and the effect which followed vpon

on this excellent pithie Sermon in the hearts of the hearers, which was aſtoniſhment or admiration in the two laſt verſes.

By the which Logicall Analyſis wee may conceiue, that this Text is a maine part of the narration or ſubiect matter of the Sermon it ſelfe, being the very premonition concerning falſe Prophets, and alſo vpon what occaſion it is brought in, namely immediatly vpon a direction giuen concerning the ſtrait way to heauen in theſe two verſes going before: and it is as if our Sauiour had ſaid, I know my deare Diſciples that you hearing of the narrow way which leadeth to happineſſe, will be deſirous after the manner of trauellers to aske all that you meet, but eſpecially thoſe which ſeeme to be Prophets, concerning this way for your better direction and conduction. But let me forewarne you of all other to beware how you aske direction of falſe guides; for they in ſtead of directing you, will ſet you quite out of the way, as it is the [c] manner of Hereſie ſo to do.

[c] *Hæreſis enim rectè gradientes ab itinere ſuo deuiat & ad ſe diuertere docet. Hier. in 9. proverb.*

In the Text it ſelfe wee haue two parts: Firſt, our Sauiours caueat giuen to his Church concerning Seducers, in theſe words; *Beware of falſe Prophets.* Secondly, his liuely deſcription of them, in the reſt of the Text. In the firſt wee haue two things; a title, *Falſe Prophets*; and a caution, *beware yee.* In the ſecond our Sauiour giueth a double deſcription of Seducers: and firſt hee deſcribeth them by their outward habit, or externall ſhew; *They come vnto you in Sheepes cloathing.* Secondly, by their internall qualitie or diſpoſition, *but inwardly they are rauening Wolues.* In the handling of this Text we will obſerue this method. Firſt, we will ſpeake of the intent, or of the Text in generall. Secondly, of the extent, or of the particular application thereof.

SECT. 2.

ἀπὸ τῶν ψευδοπροφητῶν.

Of falſe Prophets.

FAlſe Prophets. Hauing diſpatched the Logicall Analyſis, and diuided the Text into its ſeuerall branches, in the former Section: come wee now (*Chriſto duce*) to the particulars as they haue bene placed in the Diuiſion. And firſt of the firſt: namely the title, *Falſe Prophets.* The word Prophet is vſed in two ſenſes in the Scripture; in a ſtrict ſenſe, and in a large: in a ſtrict, and thus it is put for a prenunciator or foreteller of things to come, being deriued from the Greeke verbe προφημι, which ſignifieth to diuine: and of theſe diuiners there haue beene two ſorts: firſt, ſuch as did diuine truly and ſincerely, thus *Agabus* was a true Prophet, *Acts* 11.28. foretelling of a famine, which alſo came to paſſe in the dayes of *Claudius Cæſar.* Secondly, ſuch as did diuine falſly, or if truly, yet not ſincerely: ſuch as did diuine falſly, thus thoſe 400. in 1. *King.* 22. which propheſied that *Ahab* might goe vp to *Ramoth Gilead* and proſper, were falſe Prophets, as appeared by the euent. And thus the Heathen Oracles, which propheſied (as [c] Saint *Auguſtine* hath it) that the Chriſtian Religion ſhould continue but 365. yeares, were found lying Oracles, our Religion hauing continued already aboue ſixteene hundred yeares, yea it hath beene from the beginning. Secondly, ſuch as did prenunciate truely but not ſincerely: thus the [e] nine *Sibyls* which ſprung vp amongſt the Heathen, and propheſied concerning the incarnation of Chriſt, and of his comming to iudgement, they were not to be eſteemed true Propheteſſes, becauſe howſoeuer they predicted many truths, yet they ſerued the diuels turne in that which they did: ſeeking the credit of his kingdome, and not the glory of God. Much like vnto our vnwitching witches, which doe ſome ſeeming good in the Common-wealth in helping men ſometimes to their

[c] *Lib.* 18. *de Ciuit. Dei. c.*54.

[e] *Lib. Sibyllin Orac.*

their goods, and yet cannot be truely called good members, becauſe whatſoeuer good they do, they do it in the diuels name, for the crediting of his kingdome; doing a thouſand times more miſchiefe to mens ſoules that ſeeke vnto them, then good to their bodies or eſtates.

Now here a queſtion may be moued, *viz.* whether the gift of true ſincere prediction in matters diuine bee vtterly ceaſſed or no. Learned [a] *Aretius* ſaith, that it were raſhneſſe totally to denie the gift of Propheſie to the whole Church at theſe dayes; but by the leaue of that learned and worthy man, I will be bold to ſay that the *donum Propheticum*, or gift of Propheſying, as it was in the Prophets of old, which did breath new Scripture, and foretell things to come certainely and infallibly, is finally ceaſſed, becauſe the Scripture is now ſo compleat, as that nothing muſt bee added thereunto, *Reuel.* 22. 18.

[a] *In Problem. Loc. de Propket temerarium eſt negare in totum Eccleſiæ etiam hodiernæ hoc donũ Propheticum.*

Secondly, the word Prophet is taken ſometimes in a large ſence, and thus it is vſed for a chiefe Speaker or Teacher: and in this ſence Miniſters are called Prophets in diuers places in the new Teſtament: and thus alſo the Heathen Prieſts which were [c] *Antiſtites fanorum*, as one ſpeaketh, the Clarkes of the Cloſſet in the Idols Temples, were called Prophets. Thus in like manner *Aratus* and *Epimenides* Heathen Poets are tearmed Prophets in holy Scripture as being chiefe Speakers and Teachers amongſt their Countrymen. Thus the word נביא which is the vſuall word in the *Hebrew* Bible, put for a Prophet, comes of the root נבא as two of the Iewiſh [e] Rabbines which are beſt Interpreters of the proprietie of their owne language haue noted, and the word נבע or נבא ſignifies to ſpeakes as well as to bud. And herein appeareth the vſefulneſſe of the Rabbins, in that they goe beyond all the Lexicons in the world for the naturall deriuation of the Hebrew words of the old Teſtament from the right roots: indeed they are mad Interpreters of the matter of Scripture, therein God hath iuſtly caſt vpon them the ſpirit of ſlumber, but they are acute Interpreters of the words.

[c] *Feſtus Lib. 4.*

[e] *Rab. Shelom.* [c] *Aben. Eſra in c. 7. Exod. ver. 1.*

Here in my Text the word Prophet is taken in the large ſence ψευδοπροφητῶν, falſe Prophets being put for ψευδοδιδασκάλων, falſe Teachers, by a *Synecdoche ſpeciei magis exquiſitæ*, as[c] Rhetoricians ſpeake; a more particular tearme being vſed for a more generall. For it is not meant of ſuch Mountebankes, as tooke vpon them to foretell things to come, which commonly are the obiects of ſcorne and diriſion, that wee ſhould beware of them. Although it is true we muſt take heed of harkning vnto ſuch; but rather of ſuch impoſtors and ſeducers as tooke vpon them to bee chiefe ſpeakers amongſt others, pretending either to ſpeake immediately from God by reuelation, as deified or rather diabolized Familiſts, or illuminated or rather occæcated Anabaptiſts and other Enthuſiaſts make their deluded Proſelites beleeue they doe, or elſe to ſpeake from the Oracle of Gods word by an eſpeciall inſight as they ſuppoſe, giuen vnto them to interpret Gods meaning in ſacred writ, as the Pope pretendeth he hath.

[c] *Alſtedius in rhetor.*

And leſt that any ſhould erroniouſly iudge that by falſe Prophets here are meant onely erronious Miniſters, and ſuch as are in orders, we are to know that the word ψευδοπροφῆται, is according to the proper ſignification as much as *falsò Prophetæ*; that is, ſuch as properly are not Prophets, but onely pretend themſelues to bee ſo: and in this reſpect falſe guides amongſt the people are as well meant here by Pſeudoprophets, as amongſt the Miniſters. Thus much for the title giuen by our Sauiour to deceiuers of mindes, and that by way of expoſition; as for the Vſe and application, it followes in the next Section ſaue one.

SECT. 3.

Προσέχετε ἀπὸ τῶν ψευδοπρφητῶν.

Beware of false Prophets.

Προσέχετε, beware yee: the word προσέχετε signifies properly *adhibite*, apply yee; as though hee had said apply your minde or heart. This word is taken in two senses: First in the sense of attending in 2. *Pet.* 1. 19. ὡ καλῶς ποιεῖτε προσέχοντες, *Wee haue a more sure word of the Prophets, to the which you doe well that you doe attend.* Secondly, in the sense of bewaring in *Mat.* 6. 1. προσέχετε μὴ τὴν ἐλεημοσύνην, *Beware lest you giue your almes to be seene of men.* In which sense also the Heathen man vseth it saying, take heede lest thou bee as little children, which sometime affect to bee a Philosopher, sometimes to bee a Publicane, sometimes to bee a Rhetoritian, and sometimes to bee *Cæsars* Tutor. In my Text the word is taken in the latter sence, namely for bewaring, as you haue it faithfully translated in our last *English* translation; vnto which also the *Syrian* translation agrees ܐܙܕܗܪܘ which in the forme *ithpehal* signifies, bee ye forewarned; and the *Arabicke* in like manner احذروا *ocdshorou*, which in the first coniugation in the imperatiue mood signifies *Cauete*, beware yee, or take ye heed. Thus for the meaning of the word προσέχετε.

Προσέχετε τὸν νοῦν ἢ τὴν γνώμην.

Πρόσεχε μὴ ὡς παιδία νῦν φιλόσοφος, ὕστερον τηλώνης εἶτα ῥήτορ εἶτα ἐπίτροπος Καίσαρος. *Epictet in Enchir. c. 36.*

Beware of false Prophets. Our Sauiour giues this caueat both to his Disciples present, and also to all succeeding Christian Churches to the end of the world. To his Disciples present, because in their very [c] dayes the Church was annoyed with diuers pernicious Sects: with the Pharisees, which like vnto our Papists, held Iustification by humane merits: with the Saduces, which held like vnto our Atheists, that the soule perisheth with the body: with the Essens, which thought themselues to bee free from all humane authority: like vnto our Anabaptists, whom I tearme

c *Teste Iosepho lib. 18. c. 2. antiquit.*

tearme ours, not becauſe they are of vs, but becauſe like vnwelcome gueſts, they will needs liue amongſt vs: for this cauſe Chriſt forewarneth his Diſciples here to beware of falſe Prophets, that is, to beware of the Phariſes, leſt their iudgement ſhould be corrupted in the maine, namely concerning the Doctrine of Iuſtification. Secondly, to beware of the Saduces, leſt by their Atheiſme they themſelues ſhould bee weakned in their faith. Thirdly, to beware of the Eſſens, leſt by their example they ſhould ſhake off the yoake of ſubiection to lawfull authority. And in this our bleſſed Sauiour ſhould be a patterne to all the Miniſters of the Goſpell, to teach them to the vtteremoſt of their power to endeauour to beat downe the errors that either ſpring vp, or elſe are moſt riſe in their times. *Tit.* 1.9. 1. *Tim.* 1.3.

Secondly, this caueat is alſo giuen by our Sauiour to all ſucceeding Churches, becauſe he foreſaw by his owne ſpirit of Propheſie, that many falſe Prophets would ariſe in after times, *Mat.* 24.24 he foreſaw Antichriſt ariſing in the Weſt in the *Romane* Chaire, from the dayes of *Boniface* the third, who ambitiouſly obtained of [c] *Phocas* the Emperour, to be called the Æcumenicall or Vniuerſall Biſhop of the whole Chriſtian world; and therein approued himſelfe to be *præcurſorem Antichriſti* (as [c] *Gregorie* the firſt ſpeaks) the very forerunner of Antichriſt; and ſo by conſequence all the Popes that euer haue ſucceeded him in that ſea, to haue bene τὸν ἀντίχριστον, that great Antichriſt.

[c] *Teſte Platina in vita eiuſdem Bonifacij.*

[c] *Lib.* 4. *Epiſt.* 75.

Secondly, he foreſaw many falſe Prophets ariſing in the virgin-time of the Church, in the firſt 500 yeares after this aſcenſion, and therefore forewarneth his Church which were to liue in thoſe ages, to beware of falſe Prophets, as he alſo forewarneth vs & all Churches that haue liued before vs for the ſpace of a thouſand yeares and vpwards in the times of Antichriſt, or that euer ſhall liue hereafter to the end of the world, τὸ προσέχειν ἀπὸ τοῦ ἀντιχρίστου, to beware of the Pope, and his Antichriſtian Doctrine. And this muſt teach weake Chriſtians not to take ſcandall, though there be many ſtrangly affected in religion at theſe dayes.

dayes. Christ told vs before hand that false Prophets would arise, and wished vs to beware of them, but not to bee scandalized or to take offence at the truth, because of them. And to the end wee may not thinke it strange to see so many Sects and Schismes in our dayes, I thinke it not impertinent to name the seuerall sorts of Sectaries and Heretickes which haue sprung vp in the most pure ages of the Church, *viz.* in the first 500. yeares after Christ.

A Catalogue of Sectaries and Heretickes which sprang vp in the Primitiue Church collected by Saint Augustine, Lib. de Hæresibus, *out of* Eusebius *and* Epiphanius.

1 *Simoniani.*
2 *Menandriani.*
3 *Saturniniani.*
4 *Basilidiani.*
5 *Nicolaitæ.*
6 *Gnostici.*
7 *Carpocratiani.*
8 *Cerinthiani.*
9 *Nazarei.*
10 *Hebionei.*
11 *Valentiniani.*
12 *Secundiani.*
13 *Ptolemæi.*
14 *Marcitæ.*
15 *Colarbasij.*
16 *Heracleonitæ.*
17 *Orphitæ.*
18 *Caini.*
19 *Sethani.*
20 *Archontici.*
21 *Cerdoniani.*
22 *Marcionitæ.*
23 *Apellitæ.*
24 *Seuereani.*
25 *Taciani.*
26 *Cataphryges.*
27 *Peputiani.*
28 *Artotyritæ.*
29 *Tessarescadecatitæ.*
30 *Alogiani.*
31 *Adamiani.*
32 *Elcesaitæ.*
33 *Theodotiani.*
34 *Melchesidechitæ.*
35 *Bardesanitæ.*
36 *Noetiani.*
37 *Valesij.*
38 *Cathari.*
39 *Angelici.*
40 *Apostolici.*
41 *Sabelliani.*
42 *Oregeniani.*

43 *Originiastæ.*
44 *Paulonitæ.*
45 *Photiniani.*
46 *Manichæi.*
47 *Hierachitæ.*
48 *Melitiani.*
49 *Ariani.*
50 *Vadiani.*
51 *Semiariani.*
52 *Macedoniani.*
53 *Aeriani.*
54 *Pauliani.*
55 *Apollinaristæ.*
56 *Antidicomarianitæ.*
57 *Psalliani.*
58 *Metangismonitæ.*
59 *Seluciani.*
60 *Proclianitæ.*
61 *Patriciani.*
62 *Ascitæ.*
63 *Patralorinchitæ.*
64 *Aquarij.*
65 *Caluthiani.*
66 *Florimiani.*
67 *De mundi statu dissentientes.*
68 *Nudis pedibus ambulantes.*
69 *Donatistæ.*
70 *Priscilliani.*
71 *Cum hominibus non manducantes.*
72 *Rhetorani.*
73 *Christi diuinitatem passibilem dicentes.*
74 *Triformem deum putantes.*
75 *Aquam deo Coæternam tenentes.*
76 *Corpus hominis non animam esse imaginem dei asserentes.*
77 *Innumerabiles mundos opinantes.*
78 *Animas conuerti in dæmones tenentes.*
79 *Omnes liberatos fuisse apud inferos Christi discensu putantes.*
80 *Christi de patre natiuitati initium a tempore dantes.*
81 *Luciferiani.*
82 *Iouinianistæ.*
83 *Arabici.*
84 *Heluidiani.*
85 *Paterniani.*
86 *Tertullianistæ.*
87 *Abeloitæ.*
88 *Pelagiani.* vnto which may be added *Nestoriani, & Euticiani.* And what all these hereticks held the learned may read [c] *ibidem.*

[c] *August. lib. de hæres. Tom. 6.*

These I say sprang vp in the more pure times of the Church, and therefore it is no maruell if there be so many Schismatickes and Sectaries in our times. Neither let Papists

pists or others reproach the Church, or say it is no Church, because many sects are in it: for as a Cornefield retaines the name of a Cornefield, though it haue many blew-bottles and other stinking weedes growing vp amongst the Corne; euen so the Church is a Church, although many Schismatickes like so many tares are sowne in it by the meanes of the emulous man of hell. And indeede the Papists haue little reason of all other to obiect against vs the multitude of sectaries, considering how faction abounds and superabounds amongst themselues. Haue they not the Thomists against the Scotists, and the Scotists against the Thomists, and the Occhamists against them both? haue they not the Iesuites against the Friers, and the Friers against the Iesuites, and the Masse-priests enuying both? Yea, what are their seuerall orders of Franciscans, Dominicans, Augustinians, and such like, but so many different factions among themselues disagreeing, although like *Sampsons* Foxes they bee tyed together by the tayles with fire-brands betweene, being ouer-awed by the Pope the Arch-sectarie, and the Inquisition-tortures.

SECT. 4.

Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν.

Beware of false Prophets.

ΠΡοσέχετε, beware: where obserue, First, that it is not said προσεχε in the singular number, as though our Sauiour had spoken onely to some one man, that hee should beware of false Prophets. Secondly, that it is not said προσέχετον in the duall number, as though he had spoken to some two in the world; but προσέχετε in the plurall number, to intimate that hee spake vnto all that euer should take vpon them the title of Christians vnto the end of the world.

And indeede it is the dutie of all Christians, of what

ranke ſoeuer they be, τὸ προσέχειν ἀπὸ τῶν ψευδοπροφητῶν, to beware of falſe Prophets.

Firſt, Kings and Princes muſt beware of them, and that both in reſpect of themſelues, and alſo in reſpect of their ſubiects. In reſpect of themſelues, they muſt τὸ προσέχειν ἑαυτοῖς looke to themſelues, leſt any ſonne of *Belial*, or any inſtrument of Antichriſt be ſo impudent as to preſſe into their royall preſence to ſeduce them, and this they had neede to looke vnto with infinite circumſpection; becauſe the beloued Diſciple Saint *Iohn* in his Apocalips, c. 16. v. 13, 14. giues them an *item*, that three vncleane ſpirits like frogs ſhall come out of the mouth of the Dragon, and out of the mouth of the falſe Prophet, being ſpirits of Diuels working miracles, and going forth to the Kings of the earth, and of the whole world, &c.

Secondly, Princes muſt τὸ προσέχειν τῷ λαῷ ἀρχομένῳ, beware of falſe Prophets in reſpect of their ſubiects. They muſt take the Foxes, the young Foxes which ſpoile the Vines, *Cant.* 2.15. they muſt not giue any toleration to Idolatry, either heatheniſh or [a] Popiſh in the Lords land; but like good *Ioſiahs*, in their time they muſt take away all the abhominations, & cauſe all men to ſerue the Lord, 2. *Chro.* 34.33. Princes are Shepheards of the people, ſo the Euangelicall Prophet *Eſay* ſtileth them in his 44. Chap. ver. 28. *That ſaith of Cyrus, He is my Shepheard, &c.* And [c] *Homer* the king of Poets giues them the like title, in the firſt of his *Iliads* tearming *Dryas* a ſhepheard, who was indeede the Prince or Chief-taine of the people. Now as it is the care of ſhepheards not to ſuffer noyſome Beaſts, Wolues, and the like, to haue their dens amongſt their ſheepe: euen ſo it ought to bee the care of all Chriſtian Princes τὸ *abigere Lupos*, not to ſuffer Idolaters to ſet vp their abhominations in any part of their kingdome: the danger that may in any ſort accrue vnto [e] Princes (whoſe ſoules doe thou O Lord alwaies binde vp in the bundle of life) comes not by denying vnto Idolaters that which tends to their owne hurt, no more then euill vnto indulgent Parents by denying kniues

[a] *Lege Rainold. de Idol. Rom. Eccleſ.*

[c] Δρυαντὰ τὸ ποιμένα λαῶν. *Dryantem etiam paſtorem populi.*

[e] *If Princes will be careſull to defend Gods truth, God no doubt will defend them. Pro. 4.6.*

kniues and poyſon to their Children, when they earneſtly cry for ſuch things, but the danger is rather in ſatisfying their vnlawfull and ſinfull deſires, for herein they prouoke Gods anger againſt themſelues, as *Salomon* did, 1. *King.* 11.9.

Secondly, Miniſters muſt τὸ προσέχειν ἀπὸ τῶν ψευδοπροφητῶν, beware of falſe Prophets. They muſt beware of reading and preferring the erroneous poſtils of pſeudoprophets before the Orthodox writings of ſound Diuines: the want of this good take heed is the cauſe that many young Miniſters come quickly to be corrupted in their iudgements, and in ſtead of teaching, doe rather corrupt others. Secondly, they muſt beware in reſpect of their flocke (*caueant ergo Miniſtri*) leſt while they ſleepe the enuious man ſowe tares, as it is in the Goſpell. Thirdly, they muſt beware of entertaining peace with common ſeducers, that is an euill peace and a bad concord indeede which is betweene the Shepheards and the Wolues, as a learned man ſpeaketh. Fourthly, they (and I doe not exclude my ſelfe) muſt beware of being conuerſant, or familiar, or delighting in the company of the enemies of Gods truth, and of his ſeruants: it is recorded by *Euſebius* concerning *Iohn* the beloued Diſciple of Chriſt, that when *Cerinthus* that damnable Heretick came into the ſame Bath where *Iohn* was waſhing himſelfe, the Apoſtle ſprang or leapt out of the Bath, as the Author [c] ſignificantly ſpeaketh, fearing leſt God ſhould haue ſhewne a viſible iudgement vpon him by the fall of the roofe of the Bath, if hee had remained in the company of ſuch a wretch. Oh that there were ſuch an abhorring in vs Miniſters at theſe dayes, for ſurely then errours would not ſo thriue as they doe. Fifthly, Miniſters muſt take diligent notice of the errours that ſpring vp in their times, as the learned Fathers did in their dayes, and by their preaching muſt beat downe to their power the ſame errors. It is reported concerning the mother of *Gregorie Nazianzene*, by ſome (although it bee ſomewhat otherwiſe recorded by others in the life of the ſame reuerend Father)

[c] *Mala eſt pax & concordia quæ inter paſtores & Lupos eſt, Chemnitius in harmon. Euangel.*

c ἐξέλατο τὸ βαλανεῖον: *Euſeb. lib 4. Eccleſ. hiſt. c. 14.*

ther) That ſhe dreamed when ſhee was conceiued of that worthy light of the Church, that ſhee had in her wombe a white whelpe, which by his barking ſhould driue away the Wolues from the Sheepefold. I ſtand not vpon the Hiſtorie, but I wiſh that all the Miniſters of *England* were ſuch white whelpes as *Gregorie Nazianzen* was, and that their preaching were like vnto his barking to ſcare away the wolues from the ſheepfold of Ieſus Chriſt.

Thirdly, the people muſt τὸ προσέχειν ἀπὸ τῶν ψευδοπροφητῶν: beware of falſe Prophets. For firſt they muſt beware of hearing them, either publikely if at any time they intrude themſelues, or priuately in their clandeſtine or ſecret Conuenticles. The Sheepe of Chriſt will not heare the voice of a ſtranger, but flye from him, *Iohn* 10. 5. It is recorded by *Theodorite*, that when *Lucius* an Arian Biſhop came & preached amongſt the Antiochians broaching his damnable errors, the people [c] forſooke the Congregations at the leaſt for the preſent, hauing indeed bene ſoundly taught before by worthy *Athanaſius*. Oh that the people of this age had their wits thus exerciſed to iudge betwixt truth and falſhood, but alas at theſe dayes, if errour come but masked with a pretence of zeale and a thundering voice, it is readily receiued for truth by the common multitude, yea I would there were not many that make a great profeſſion of religion, and yet are thus ſilly.

[c] *Lib. 4. Eccleſ. hiſt. c. 20. in hiſt. trip.*

ἀπὸ τῶν δὲ ἐκκλησιαστικῶν ἀπήγγειλε συλλόγων.

SECT. 5.

Προσέχετε.

ΠΡοσέχετε, beware: in that our Sauiour onely mentions here a τὸ προσέχειν, a dutie of bewaring of falſe Prophets, *ergo*, it may fitly bee demanded and that as a caſe of conſcience, whether it be lawfull for the Church τὸ ἀναιρεῖν τοὺς ψευδοπροφήτας, to put falſe Prophets to death. In the which queſtion we muſt carefully note whom wee are to vnderſtand by falſe Prophets. And by falſe Prophets

in

in this queſtion concerning liſe and death, wee are not to vnderſtand them that differ in opinion from vs in ſmaller matters, although I with from my heart that wee were all of one iudgement in the leaſt things, as well as in the greateſt: neither are we to vnderſtand thereby them which of meere ſimple ignorance hold ſome errour at the leaſt for a time againſt the maine foundation of Chriſtian Religion. The Apoſtles themſelues were ignorant for a time, both of the death, and alſo of the reſurrection of Chriſt, and therefore when our Sauiour ſpake of either of theſe, they wondered, as being carried away indeede (as men, though not as Apoſtles) with the common errour of the times, which was this, to wit, that the Meſſiah ſhould neuer dye, and ſo by conſequence ſhould neuer riſe againe. But by falſe Prophets in this queſtion we are to vnderſtand, firſt ſuch as obſtinately perſiſt in fundamentall errours, after ſufficient meanes vſed for their conuiction, yea not onely perſiſt, but alſo endeauour to diſperſe their pernicious errours to the peruerting of others, ſeeking withall to ſupplant the contrary truth: according to that deſcription of falſe Prophets giuen by a learned [e] Spaniard; *They are falſe Prophets which teach againſt the truth of Faith*, Secondly, ſuch alſo, whoſe hereſies are either Blaſphemous in the doctrine it ſelfe, as the Arians; or traiterous againſt ſoueraignetie, as the Ieſuites: and where both theſe concurre, the perſons in whom they meet do certainly deſerue a thouſand deaths. Firſt, becauſe they corrupt the faith, and if ſuch as corrupt and poyſon the ſprings of water, at the which men and beaſts receiue their drinke, deſerue capitall puniſhment, how much more they, which as much as in them is, doe impoiſon the freſh ſprings of Sion. Secondly, becauſe they murder mens ſoules, yea as farre as poſſibly they can, they murder Chriſt in a Chriſtian man, as Saint *Auguſtine* ſpeakes in his fift Tractate vpon Saint *Iohn*. And therefore if he that murders a mans body deſerues death, how much more hee that deſtroyes a mans ſoule. Or if they which were murderers of the Lord Ieſus

[e] *Pſeudoprophetæ ſunt qui docent contra veritatem fidei Toſtat. Abul. ad loc.*

Quantum in ipſis eſt Chriſtum in homine occidunt.

Iesus in respect of his body deserued to dye, how much more they which seeke to murther his holy spirit. Thirdly, the *Turke* himselfe (as one truely saith) cannot so much hurt or endamage the Church of God as an Heretick may: and therefore if it be lawfull to put to death common enemies of our liues in warre, why is it not lawfull for the Magistrate to put to death the enemies of our soules, of God, and of the State.

Nec turca tantum damni inferre potest Ecclesiæ quantum hæreticus. Ferus in Mat.

Againe, we haue diuers examples of this lawfull seueritie executed vpon Idolaters in former ages. First, in *Eliiah*, in 1. *King.* 18. 40. commanding all the Prophets of *Baal* to be slaine. Secondly, in *Iehu*, in 2. *King.* 10. 24, 25. giuing the like command concerning the worshippers of *Baal*. Thirdly, in all the inhabitants of the land of *Iuda*, in 2. *King.* 11. 18. who destroyed all the houses of *Baal*, and slue *Mattan* the Priest before the Altars.

Furthermore, wee haue examples also in the Ecclesiasticall Histories: First, in *Constantine* that famous Christian Emperour, who enacted a statute, as appeares by a [c] letter of his written to one *Taurus*, That if any did offer Sacrifice vpon the Altars: *Gladio vltore sterneretur*: he should be put to death by the sword, and his goods confiscate. The like was enacted by [c] *Theodosius*, and *Valentinianus*, by *Martianus* also, as the same *Henry Bullinger* recordeth.

[c] *Apud Bullinger decad. 2. Sermon. 8.*

[c] *In Codice Theodosiano tit. 2.*

And the ground and warrant of this is the good word of God: for the Lord himselfe saith, *Deut.* 13. 5. *That Prophet or Dreamer of dreames shall be put to death, because he hath spoken to turne you away from the Lord your God:* and in vers. 9. *Thou shalt surely kill him, thine hand shall be first vpon him to put him to death, and afterward the hand of all the people.* And againe in vers. 10. *Thou shalt stone him with stones that hee dye, because hee hath sought to thrust thee away from the Lord thy God.* Now if any shall say this was a Iudiciall Law giuen to the Israelites. I answer, say it were so, yet the equitie of that Iudiciall Law remaineth still to all Nations. The like proofe we haue in *Zech.*

13. 3.

13. 3. *It shall come to passe that when any shall yet propheſie, then his Father and his Mother that begate him, shall thrust him through when he propheſieth.*

[c] Saint *Auguſtine* indeed wauered concerning the like point for a time, as he himselfe confesseth in one of his Epistles, but when he saw that the City wherein he dwelt was reclaimed from Donatisme by the sword of the Magistrate, hee reuersed his opinion, and confesseth that Heretickes might lawfully bee enforced and punished by the Magistrate.

[c] *Epistol.* 48.

Obiection. But if any shall obiect, that in the new Testament wee are exhorted indeed to flye the company of Heretickes, *Rom.* 16. 17. not to receiue them into our houses, 2. Epist. *Iohn* verse 10. after the first and second admonition to reiect them, *Tit.* 2. 10.

Answer. And heere in my Text to beware of them, but no where to put any of them to death, I answer, at that time when the New Testament was penned, and also when our blessed Sauiour liued vpon the earth and Preached, the Church of God was vnder the tyrannie of the Romane Empire: so that it had bene in vaine at that time to haue stirred it vp to put false Prophets to death, the hands of the Church being then bound; neither was it absolutely necessarie to vse any such excitation, because there was sufficient direction giuen already in the Old Testament, what was to be done concerning hereticall Seducers: and yet it is to be obserued, that the Church euen in the New Testament wished that seducers were cut off, *Gal.* 5. 12. vpon the which place, one of the [c] ancients saith, the Apostle in this Text of Scripture doth not onely wish a spirituall cutting off to the seducers of his time, but also a corporall abscission: hee desires that as they were a meanes to put the Galatians to bodily paine by vrging Circumcision vpon them, so that they themselues might bee put to bodily paine by vtter cutting off their very liues: where that reuerend Father vseth an accusatiue case *hos* of the person after *maledicit* after the manner of the *Eccleſiaſtici Scriptores*,

[c] *S. Ambroſe non ſolum ſpiritaliter ſed etiam carnaliter hos maledicit.*

tores, whoſe faſhion it is, as a learned [c] Gramarian ſpeakes, to put accuſatiue caſes of the perſon after verbes compounded with *benè* or *malè*: but to let the conſtruction paſſe and to returne to the matter: here we ſee in Saint *Ambroſe* his iudgement, that the Church in the Apoſtles time, though it had not preſent power to put ſeducers to death, yet it wiſhed that they were put to death: and if the Church in thoſe dayes wiſhed their death, it would as well haue put them to death if it had not beene reſtrained by ouer-ruling tyrannie; as it is more then probable.

I might be large in this ſubiect, but I muſt *inſtar canis ægyptiaci* content my ſelfe with a lap or two of this Nilus, for feare of being ſtung by the Crocodile of raſh cenſure for my tedioufneſſe: therefore for breuitie ſake I referre the learned Reader to that learned booke [c] of *Theodore Beza*, the title whereof you haue in the margent wherein he proues by impregnable arguments, that Hereticks may be lawfully puniſhed by the Ciuill Magiſtrates, yea and if they cannot by any other meanes be reclaimed, they may iuſtly be put to death, as [d] *Seruetus* was at *Geneuah*, *Anno* 1553.

Now what I haue ſaid in this queſtion concerning the puniſhment of hereticall ſeducers may iuſtly be applyed alſo to blaſphemers of God. For if they which denie fundamentall truth and oppoſe it with obſtinacy deſerue death, how much more they which blaſpheme it and the author of it which is God and Chriſt: and therefore if any miſcreant Iew or other ſhall come impudently amongſt vs Chriſtians, and like another Goliath ſhall defie our Sauiour as hee did the hoſt of the liuing God: ſurely our Magiſtrates vpon iuſt proofe may lawfully put him to death: May? Yea ought ſo to doe. God himſelfe maketh blaſphemy capitall, or death-deſeruing in expreſſe termes, *Leuit.* 24.16. and *Nebuchadnezzar* in *Dan.* 3.29. makes a Decree, that if any of what Tongue or Nation ſoeuer, ſhall ſpeake any thing amiſſe (as you haue it in the Engliſh Tranſlation) againſt the God of *Shadrach*, *Meſhach*, and *Abednego*,

[a] *Diſputerius in Syntax.*

[b] *De hæreticis à ciuili Magiſtratu puniendis aduerſus Martini Belly ſarraginẽ & nouorum academicorum ſectam.*

[c] *Teſte Caluiſio lib. opus Chron.*

Abednego, he ſhall be cut in pieces, and his houſe ſhall be made a dung-hill: the originall words in that Text, namely the Caldee, ſhew the ſtrictneſſe of that ſtatute: for whereas it is tranſlated ſhall ſpeake any thing amiſſe, in the Caldee it is ſhall ſpeake an error: intimating thereby that if any did ſpeake blaſphemie though it might poſſibly be pretended, that he did ſo out of error of iudgement: yet by the ſentence of *Nebuchadnezzar* (in that no doubt directed in the maine by the Spirit of God) he was to die for it: and if a Heathen King was thus zealous for God againſt Blaſphemers, how much more doth it behoue Chriſtian Princes to be zealous: but I leaue this point: and thus I haue done with the firſt part of my Text, to wit, the Caueat of our Sauiour giuen to his Church concerning Falſe Prophets, in theſe words, προσέχετε ἀπὸ τῶν ψευδοπροφητῶν: *Beware yee of pſeudoprophets.*

יאמר שלה

SECT. 6.

ὅιτινες ἔρχονται.

Which come, &c.

WHich *come vnto you in ſheeps cloathing.* In this firſt Deſcription we haue three things to be obſerued concerning Falſe Prophets. Firſt, their intruſion, ἔρχονται ἢ πρεσβεύονται they come vnſent. Secondly, their inſinuation, πρὸς ὑμᾶς ἢ πρὸς τὸν κόσμον they come to Chriſts Diſciples, not to the common multitude. Thirdly, their hypocriſie, ἐν ἐνδύμασι προβάτων οὐκ ἐν ἐσθῆσιν ἰδίαις they come diſguized and not in their owne likeneſſe. For the firſt, that they are meere intruders into the office of teaching, and haue no lawfull calling thereunto, it is apparent in *Ier.* 23. 21. *I haue not ſent theſe Prophets, yet they runne, I haue not ſpoken vnto them, yet they propheſied:* they haue no calling from God. 1. Becauſe either they are meerely ignorant and vnſufficient to be guides, as many are which take vpon them to bee Teachers amongſt the Anabaptiſts and Familiſts being vnlearned men taken out of ſome

trade, or ſecondly, becauſe they haue not a right miniſteriall affection, but aime at their owne priuate ends, to wit, to rob, kill, & to deſtroy, as our Sauiour ſaith of them, *Ioh.* 10. 10. Or thirdly, becauſe they hold and teach fundamentall errors, which plainly argueth that they are guided by the ſpirit of Satan, and not by Gods Spirit. Furthermore commonly they haue no calling from the Church, yea, they contemne that calling as idle and impertinent, being like thoſe ſeducers ſpoken of, *Act.* 15.24. which went out and taught the Gentiles, the Apoſtles giuing them no ſuch Commandement.

I will not inſiſt vpon this point, yet it may ſerue as a ſtrong motiue to diſſwade men and women from hearing theſe vnſent ſeducers: for if they be not ſent of God, why ſhould any dare to heare them, yea what good can any man expect to receiue by ſuch teachers; and yet ſuch is the folly of many at theſe times, that they had rather heare a man without a calling in ſome priuate Conuenticle, then a true Miniſter ſent of God and authorized by the Church in a lawfull aſſembly.

Sect. 7.

Πρὸς ὑμᾶς.

Vnto you.

Vnto you, that is vnto you my Diſciples: whence obſerue me, what kinde of people hereticall Teachers deſire eſpecially to ſeduce, namely [c] Chriſt his Diſciples, or ſuch as are liuing members of the Church. This is confirmed by that in *Mat.* 24.24. where wee haue falſe Chriſts, and falſe Prophets going about to deceiue if it were poſſible the very elect, and by that in *Reu.* 2.20. where we haue the Romiſh Iezabel (for of her I take it, is typically ſpoken in that place) ſeducing Gods ſeruants: we may alſo ſee it daily verified by very experience, for whom do Familiſts, Anabaptiſts, and other Sectaries commonly labour to peruert and ſeduce? Not Drunkards, Adulterers, Sabbath-breakers,

[c] *Qui Lupi rapaces niſi ſpiritus ſubdoli ad infeſtandum gregem Chriſti intrinſecus deliteſcentes. Tertul. lib. de præſcript.*

breakers, Gamſters, Lyers, Swearers and ſuch like, but rather ſuch as ſeeme to bee conuerted, which mourne for their ſins and deſire to know the right way to heauen, hauing bene in ſome meaſure wrought vpon by the publike Miniſtery of the Church: wherein ſeducers is like vnto kites, which flie vp and downe to ceaze vpon tender Chickens, or rather like vnto their father the Diuell, who loues to come in amongſt Gods children, *Iob* 2.1 not for loue of their perſons, much leſſe of the exerciſes of Religion, but to accompliſh his owne ends, which may ſerue for a Caueat to all tender Chriſtians, to teach them the more carefully to looke to themſelues: but I will not further inſiſt vpon this point.

SECT. 8.

ἐν ἐνδύμασι προβάτων *in ſheepes clothings*, that is, ἐν δέρμασι προβάτων *in ſheepes skinnes*: for what is the cloathing of a ſilly ſheepe but its skinne or fell: In this Deſcription of Falſe Prophets, our Sauiour may ſeeme to allude to the Wolfe in the Fable: concerning the which the Mythologiſt ſpeaketh thus: a Wolfe on a time putting on a ſheepes skinne immingled himſelfe amongſt the Flocke, and ſo euery day ſtrangled ſome of the ſheepe, which when the ſhepheard perceiued, he tooke the Wolfe and hanged him vp in an high tree: at the which when other ſhepheards ignorant of the cauſe wondered, and demanded of their fellow-ſhepheard what hee meant to be ſo cruell to hang vp a ſilly harmeleſſe ſheepe; he anſwered: his skin as you ſee is the skin of a ſheepe, but his workes are the workes of a Wolfe: vnto the which it is not altogether improbable (for I will not be peremptory in alluſions) that our Sauiour in my Text doth in ſome ſort allude, no more then it is improbable that S. *Paul* doth allude to the olympian games in 1. *Cor.* 9.23,24,25. where he ſpeakes of running of a race for a corruptible Crowne: neither is it in any ſort impoſſible for Chriſt to haue this alluſion, *Æſop* the mythologiſt

Lupus ouis pelle indutus ouium ſe immiſcuit gregi quotidiq; aliquam ex eis occidebat quod cum paſtor animaduertiſſet illum in altiſſima arbore ſuſpendit, interrogantibus autem cæteris paſtoribus cur ouem ſuſpendiſſet aiebat pellis quidem vt videtis eſt ouis opera autem Lupi.

thologiſt liuing almoſt 600. yeares before him as *Bucholzerus* notes out of [c] two ſubſtantiall Authors in his *Index Chronologicus*; and the words of the Text ſo iuſtly agreeing: *Beware of Falſe Prophets which come vnto you in ſheepes cloathing, but inwardly they are rauening Wolues.*

In ſheepes cloathing: wherein we may obſerue that it is not the manner of ſeducers ordinarily to appeare outwardly what they are within, but if they bee birds of the prey they will ſeeme to be doues, if they be ſtinging ſerpents, they will ſeeme to be harmeleſſe wormes, if they bee truculent Wolues they will ſeeme to be innocent ſheepe, in a word; if they be [e] foule within they will be faire without: like him in the Poet, and the reaſon of this hypocriſie in ſeducers is manifeſt, becauſe as it is with a Wolfe, if hee ſhould come howling to the ſheepefold and in his owne skinne the watchfull ſhepheard would reſiſt him with his crooke and with his dog, but putting on a ſheepes skin and counterfeiting the bleating of a ſheepe, he finds entertainement, and the ſheepe ſhun him not, but delight to walke with him, vntill he plucke out their throates: euen ſo pernicious ſeducers, if they ſhould come in their owne likeneſſe, they know the Magiſtrates and Miniſters would withſtand them, and the people would ſhun them, and flie from them: but coming in the name of zealous Chriſtians, they are leſſe ſuſpected, and leſſe ſhunned and oppoſed: yea, with ſome they find kind entertainement, and obtaine a good report. I ſpeake this to the ſhame of many in our times, which haue not learned to put difference (ſo ignorant are they of the doctrine of Religion) betweene a palliated Wolfe, and a true Orthodox ſheepe of Ieſus Chriſt.

[c] *Euſebius & Suidas.*

[e] *Introrſum turpem, ſpecioſum pelle decora.* Horat. lib. 1. Epiſt. 16.

SECT.

SECT. 9.

In ſheepes cloathing.

HERE it may be demanded, what is meant by *ſheepes cloathing*; or in what manner, cunning ſeducers come in that rayment. I anſwer, Seducers come in ſheepes clothing. Firſt, when they come with quotations out of holy Scripture, to confirme their damnable poſitions: thus the diuell came to our Sauiour in ſheepes clothing, when he came with a *Sic ſcriptum eſt*, *Mat.* 4. *For it is written, he will giue his Angels charge ouer thee, &c.* And thus Familiſts and Anabaptiſts come in ſheepes clothing, which vſe to bring Scripture peruerted to proue their tenets, as though the Scripture of truth did in any ſort fauour their errors: and thus *Arius* came in ſheepes clothing, of whom I haue read, that he brought 42. places out of the Scripture to proue, that Chriſt was meere man and not God, againſt *Athanaſius* that diſputed with him in the Nicæan Councell.

Secondly, when they come vnder a pretence of hauing all antiquity on their ſides, fauouring their hereticall opinions, deceiuing the world as the Gibeonites deceiued *Ioſhua* with old bottels, and old ſhooes, and mouldy bread, and old garments, as though they had come from farre, when as indeed they were but of the next towne. *Ioſ.* 9. 11, 12. Thus *Bellarmine* and other Controuerſiſts amongſt the Papiſts come as Wolues in ſheepes clothing, when they impudently affirme that all antiquity is on their ſides, that all the Fathers, and Councels, and Doctors ſpeake for them and the like; which hath beene proued falſe to their faces by many of our [c] learned Diuines, which haue taken paines to confute them, and this ſhewes, that they haue browes of braſſe to boaſt of antiquity, when as the maine abhominations of Popery were firſt hatched by the Trent-Councell, or rather the Trent-Conſpiracie, hardly yet an

[c] *Whitakers Chamierus, Willet and many others.*

an hundred yeares agoe, and were not ſo much as knowne to the Fathers which liued in the firſt fiue hundred yeares after Chriſt. I pitie their ſoules, and the greater they bee the more I pitie them, that are ſo enthralled to ſuch guides, as that they muſt beleeue whatſoeuer they tell them without any further diſquiſition, and ſo muſt content themſelues with the Colyars faith, to beleeue as the Church beleeues, though they know not what the Church beleeueth. I pitie them, I ſay, becauſe they are as ſheepe committing themſelues to the keeping of a Wolfe, as it is in the [c] comædie, & I will ſtill pray that God would deliuer them out of the iawes of theſe ſoul-deuouring Wolues; and that hee would cauſe the light of his owne Goſpell to ſhine into their hearts, whereby the darke miſts of ignorance and ſuperſtition may be diſpelled and aboliſhed, that ſo they may receiue the truth in the loue of it, to their own eternall benefit, and the comfort of Gods Church.

[c] *Apud Terentium ouem Lupo commiſiſti in Eunucho act. 5. ſcen. 1.*

Thirdly, when they come with plauſible bookes, ſuch bookes as ſeeme to haue many good things in them, but ſome bad, ſuch bookes as haue ſome phyſicke and ſome poyſon, ſome wheate and ſome tares: for it is the manner of Heretickes as *Gregory* notes to mingle ſome good things amongſt their bad, euen as a cunning poyſoner when he meanes to poyſon another man with ſome deadly wine, hee firſt annointeth the lip of the cup with ſweet hony: thus the moſt Heretickes and Seducers come in ſheepes cloathing, by giuing ſeducing bookes as a great preſent to ſuch as they meane to ſeduce.

Lib. 15. moral. c. 10. habent hæc hæretici proprium vt bona malis permiſceant. Sicut qui veneni poculum porrigit ora poculi dulcedine mellis tangit.

Fourthly, when they come as the Apoſtle ſpeakes of them, *Rom.* 16. 18. with good words and flattering ſpeeches pretending to tender our good, and to counſell vs for the beſt, to wiſh our ſaluation, &c. and yet vnder that colour, labour to ſeduce vs: for as a learned [c] Father ſpeaketh: Heretickes vnder a colour of giuing good counſell do indeed ſeduce men: thus likewiſe all ſeducers come to the Church of God in ſheepes cloathing, for they all pretend to giue good and ſauing Counſell: when

[c] *Gregorius magnus lib. 23. moral. c. 21. hæretici ſub ſpecie conſulendi agũt negotium ſeducendi.*

as their breath is as the poyson of Aspes, and as it is said of the Basiliske, that hee kills with his looke, or with the beames that come from his poysonfull eyes, euen so these kill with their mouthes by the poysonfull breath which proceedeth from the same; according to that *Adders poyson is vnder their lips*, Selah. *Psal.* 140.3.

Fisthly, when they come with the whole superficies or outside of a Christian profession, as [e] one of the Ancients speakes, to wit, with an outward expression of holinesse, with a seeming contempt of the world, with prayers, fastings, teares, almes-deeds, seeming zeale, comely gestures, seeming loue, seeming patience, seeming conformitie, seeming humilitie, seeming harmelesnesse and the like; for it is not vnusuall with Seducers to dissemble an honest life, as [f] one of the Fathers saith: thus the Herodians and Disciples of the Pharisees came to our Sauiour in sheepes cloathing, *Luke* 20. 20. counterfeiting themselues to bee iust men, and thus of all other Sects vnder the Sunne, the hypocriticall Sect of the Familists, together with their comarades the Anabaptists come amongst vs Christians in sheepes cloathing: for they will carry themselues [c] smoothly as though they were very zealous and good Christians, when as in the meane time by their pernicious Doctrine and priuate counsell, they cut the very throate of the Gospell and of the true Church of Christ: the Vse of this followes in the next Section.

[e] *Tertullian lib. de præscriptionibus. Superficies Christiani nomina extrinsecùs.*

[f] Βίον ὑποκρίνονται σέμνον. *Theoph. ad loc.*

[c] *Hypocrisis mentitur curiosa, hypocrise is spun with a fine thred. Chysolog. ser. 7.*

SECT. 10.

IN ſheepes cloathing: it being ſo that Seducers come as Wolues in ſheepes cloathing, this may teach vs diuers things:

Firſt, to take notice of the wofull condition of ſuch Hypocrites, they are Chriſts ſheepe onely in outward ſhew, not in heart, they are whited Sepulchers, a meere outſide, a painted abhomination, a ſtinking dunghill couered with ſnow. The Lord may ſay of their outward ſhew, as *Iacob* ſaid of *Ioſephs* Coate, *Gen.*37. 33. *This Coate is the Coate of my Sonne, ſome euill beaſt hath deuoured him.* So this outward forme of godlineſſe is the outward forme of my ſonnes and daughters, but ſome euill ſpirit hath deuoured them which vſe it in Hypocriſie.

Secondly, it ſerues iuſtly to reproue many of our times, who for want of iudgement being blinded with affection, are ready to iuſtifie erroneous perſons for a meere outward hypocriticall ſhew, be their doctrines and opinions neuer ſo pernicious and hereticall; which is as if a fooliſh man or woman ſhould commend a Wolfe to bee an innocent and harmeleſſe creature, becauſe hee hath put on a Sheepes-skinne.

Thirdly, it ſerues to teach ſuch as make ſhew of Religion, to take notice that a meere outſide in Religion is not ſufficient in Gods ſight: an Hypocrite, yea a damnable Seducer may haue an outſide, hee may come in a ſheepes skinne as we haue heard: but wee muſt labour for an honeſt heart: for God deſireth truth in the inward parts, Pſal. 51. 6.

Fourthly, it ſerues to teach Chriſtians to bee the more wary with whom they do conuerſe, and whom they heare, eſpecially to beware of priuate Conuenticles, leſt whilſt they thinke to conuerſe with true ſheepe, they meete with Wolues in ſheepes cloathing.

Fifthly, it ſerues to teach Gouernors to bee the more

warie,

warie, when cunning ſeducers come before them, for as theſe Wolues haue their ſheepes cloathing to deceiue the people withall, ſo they haue their outward yeelding to conformitie, their equiuocations, their externall ſubmiſſions and the like, wherewith to deceiue authority and to rid themſelues out of trouble. *Arius* was knowne to yeeld to the Nicean Councell as appeares by a Letter of ſubmiſſion which he wrote to Conſtantine the Great: the which Letter is noted by [c] *Iouerius* in the Deſcription of the Nicean Councell: but his yeelding was meerely Hypocriticall to rid himſelfe out of trouble, for he retained his blaſphemous opinions ſtill, and diſperſed them in priuate more then before. I confeſſe the Magiſtrates cannot doe leſſe (I meane the Church-Gouernours) then receiue penitent perſons vpon their ſubmiſſion into the Church againe. I acknowledge alſo that the boſome of the Church ſhould bee alwaies open to humbled and contrite perſons. But becauſe Hypocriticall ſeducers may make it a practiſe to deceiue Magiſtrates by fained ſubmiſſion, therefore the ſafeſt courſe is, (which ſtands alſo with iuſtice) to inflict vpon them condigne puniſhment for their former diſturbances, and then if after their due puniſhment they will ſubmit and deſire to bee receiued, to receiue them vpon further tryall, I ſay vpon further tryall, for ὁ λύκος τὴν τρίχα ἃ φὴν γνώμην ἀλλάττει, as it is in the Prouerbe, the Wolfe may change his haire, but hee will hardly change his minde or nature: and thus much may ſuffice for the firſt Deſcription of falſe Prophets, which is by their outward habit or externall ſhew, in theſe words, *Which come vnto you in ſheepes cloathings.*

[c] *Lib. Sanctionum.*

SECT. II.

ἔσωθεν δέ εἰσι λύκοι ἅρπαγες.

But inwardly they are rauening Wolues.

IN theſe words we haue the ſecond Deſcription of ſeducers, and as the former was by their outward ſhew, ſo this is by their inward quality: *Inwardly they are rauening Wolues:* wherein two things are to be obſerued concerning hereticall ſeducers: Firſt, that they are Wolues: Secondly, that they are rauenous.

For the firſt, that they are Wolues, that is of a lupine or Woluiſh diſpoſition, is manifeſt, not onely by the words of the Text, but alſo by that in *Acts* 20. 29. where they are called λύκοι βαρεῖς grieuous Wolues, or if you will, fat Wolues, for βαρὺς in Greeke comes of בר in Hebrew, which ſignifies fat as ſome Etymologiſts haue obſerued, a fit Epithite for ſeducers, which fat themſelues with the bloud of ſoules.

And hereticall Seducers are fitly compared to Wolues in diuers reſpects: Firſt, becauſe as Wolues are dull-ſighted in the day, but quick-ſighted in the night, as [c] one ſaith of them: euen ſo pernicious Seducers are oftentimes very acute and ſharp-witted for error, they are able in their faſhion, (hauing their ſerpentine wits commonly exerciſed about nothing elſe) to diſpute for that, yea very idiots (ſuch as the Familiſts, and Anabaptiſts bee) will bee brabbling againſt learned Miniſters *In puluere olympico*, ſo far as their Engliſh skill will extend, but they are dull to apprehend the truth of ſound Diuinitie, yea, they ſhut their eyes like the Owles againſt that ſhining light.

Secondly, as the Wolfe deales [d] gently with the ſheepe at the firſt, carrying it away vnhurt vpon his backe, vntill he haue brought it to the place where hee meanes to ſtrangle it. Euen ſo pernicious ſeducers vſe to deale with their Proſelytes,

[c] *Lupus interdiu obtuſiùs nocte clariùs videt.* [c] *Conrad. Geſner. lib. 1. de quadruped.*

[d] *Lupus cũ ouem rapuerit dentibus eam non ledit ſed ſuper dor*

Proſelytes, at the firſt drawing them into lighter errors, but afterwards like grieuous Wolues, plucking out the throat of their ſoules, by leading them into blaſphemous and damnable hereſies: and thus *Homo homini Lupus eſt*, one man becomes a Wolfe vnto another.

ſum ſuum eam ſuauiter iacêre facit, vincent in ſpecul. nat. lib. 19 c. 83.

Thirdly, as a Wolfe begets a Wolfe, according to that rule in nature, euery like begets his like: euen ſo pernicious ſeducers ſpiritually beget ſuch as proue like vnto themſelues both in opinion and practiſe, and indeed they which are conuerted, or rather peruerted by hereticall ſpirits, whatſoeuer high conceits they may haue of themſelues, they are but of ſeeming Sheepe made reall Wolues.

Omne ſimile generat. ſibi ſimile.

Fourthly, as the Wolfe is ſaid to ſtrike a man dumbe, if hee ſpie the man before the man ſpie him: euen ſo when ſeducers preuaile, they ſtrike men dumbe, in reſpect of any true profeſſion of Chriſtianity; yea, they bring them by their ſeductions to blaſpheme all ſound profeſſion.

Voce deſeratur is quem prior viderit Lupus Plin. l. 8. nat. hiſt. c. 22.

Fifthly, as the wooll of a Wolfe, if it be made into a garment, will prooue but an odious garment, breeding vermine vpon him that ſhall weare it in ſtead of miniſtring any comfort, as *Plutarch* ſpeakes: euen ſo the good which poore ſeduced ſoules thinke they receiue by impoſtors, and deceiuers of minds, it will prooue corruption in the end.

τὸ δὲ λεγόμενον φαῦλον ἐπιεικὲς. c *Lib. 2. Sympoſ. q. 9.*

Sixthly, as the Wolfe maketh ſhew of ciuill vertue, as of chaſtitie and the like, congreſſing but onely 12. dayes in a whole yeare. Euen ſo the moſt pernicious ſeducers commonly make ſhew of much ciuilitie and mortalitie, and thereby they doe more harme amongſt the ignorant ſort then by any other meanes. Whereupon one of the c Fathers ſaith notably; let vs be exceeding wary of thoſe hereticks which are of the beſt conuerſation, whoſe liues poſſibly are directed not of God, but of the diuell. And thus wee ſee for what reaſons hereticall ſeducers are fitly compared vnto Wolues. I might adde another, taken from the rauenouſneſſe of Wolues, but that I reſerue for the next

Lupi toto anno non amplius quã duodecim diebus coeunt. Iſid. Hiſpal. lib. 12. Originum c. 2.

c *Orig. hom. 7. in Ezek. Sollicitè cauemus hæreticos qui conuerſationis, optimæ ſunt, quorum fortè vitam non tam Deus quam diabolus inſtruxit.*

next Section. Come we now to the vse of the point.

And it being demonstrated that hereticall seducers are Wolues, it first serues not onely to iustifie against all calumniators, but also much to commend the lawfull seueritie of Courts of Iustice against such. [c] Saint *Augustine* saith, there is a punishing mercy, and a sparing crueltie. This may seeme a paradox to some, but the Father knew what he said; for it is a punishing mercie when worthy Gouernours do punish dangerous seducers for the safetie of the whole, and it were a sparing crueltie to let them passe vnpunished; for locke how much mercy is shewed to the Wolfe, so much crueltie is done to the Sheepe, yea it is mercy to seducers themselues (if they could skill of it) that the Gouernors seeke to restraine them from their damnable wayes, by inflicting iust punishment vpon them, this being the last meanes that the Church can vse to cure them: according to that of *Aristotle*, punishments are kindes of medicines; but howsoeuer seducers themselues and their court-slandering adherents do take it, I am sure all good people haue great cause to praise God for the zeale of our Gouernours in this respect: our bodies might as safely liue in a roaring wildernesse in the midst of Wolues and Tygers, as our soules in our strongest Cities amongst seducers, if there were not Courts of Iustice to suppresse them.

c *Sicut est misericordia puniens ita est crudelitas parcens. Epist. 54.*

Lib. 2. Ethic. c. 3. αἱ κολάσεις ἰσιτίνες ἰατρεῖαι.

Secondly, it makes for the iust reproofe of many at these dayes, who when they haue dangerous Wolues discouered vnto them, will not lend their helping hand to suppresse them for the common safety of the Church, but suffer them to walke vp and downe in the very Sheepefold of Christ without resistance. Gods cause and his truth for the which they ought to contend, *Iude* 3. is little beholding to them, I pray God it be not one day layd to their charge: a bad cause often times findes much patronage; the wicked will straine their purses, trie their friends, put themselues to great paines for the supporting of it; but the cause of God may sinke or swim (were it not for good Gouernours) for any

any helpe or countenance that the men of our time for the most part will giue vnto it. If it were notoriously knowne that some deuouring Wolfe did haunt about this Citie, which had destroyed an 100. persons, I suppose euery man would lay it to heart, and vse the best meanes he could to suppresse such a noysome creature: are we thus carefull for the common safetie of mens liues, and shall there bee no care for the common safetie of soules? It is so hainous a matter when an hundred persons are corporally strangled, and is it nothing when many hundreds are spiritually murdered? But I imagine what you will say; why should we put our finger in the fire? why should we meddle in a controuersie which concernes vs not? I answer, if the controuersie indeede were a meere priuate controuersie, you seeme to say something; but if it be a publike controuersie, and concerne the common safetie, your obiection or plea is little worth.

But many haue learned that Greeke Prouerbe in our times, ὕπνος πᾶσιν ἐστιν ὑγίεια βίου, it is good sleeping in a whole skin: yea some are such valiant champions, that being ingaged in the Lords controuersie, will vse meanes and friends to draw their owne heads out of the collar, and leaue others to endure the whole brunt of the battell and danger. Such white-liuered Souldiers are fit to take the *Salmacida spolia* which [c] *Cicero* speakes of; spoiles which are obtained *sine sanguine & sudore*: if victorie will come of it selfe without paines or perill it shall be well-come; if not, they will not contend for it.

c *In officijs.*

SECT. 12.

Ἅρπαγες.

Rauening.

R*Auening.* Hence obserue we, that *Seducers are of a rauenous disposition.* In which very respect they are

also

also compared vnto Wolues, in the words of my Text. And it is famously noted by Heathen men (who had a great gift in looking farre into the natures of the creatures) that the Wolfe of all other beasts is the most rauenous. [c] One saith (making it a wonder) the tender Lambe is shaken out of the greedie teeth of the Wolfe: describing the Wolfe as a greedie creature. Another [i] saith, that the Wolfe endures winde and weather, raine and stormie tempests, and that at midnight, to watch for his prey. Thus the Poets sing concerning the rauenousnesse of the Wolfe: and in like manner others write in prose: [n] *Plinie* saith of the Wolues called *Ceruarij* that they are vnsatiable, they can neuer bee sufficed or haue enough. [m] *Conradus Gesner* saith of the Wolfe called *Circus*, that hee is *semper familicus*, alwaies hungrie. And *Aristotle* declaring the opinion of all men concerning the Wolfe hath this report τοὺς λύκους φάσιν ὅταν πεινάσιν ἐθίειν γῆν τίνα. They say of Wolues that for hunger sometimes they will eate the very earth; yea, the Wolfe beares rauenousnesse in the very forehead of his Etymologie: for the word λύκος, commonly vsed for a Wolfe: either comes of the Greeke Theame λυκόω, which signifies *dilanio*, to teare in peeces, or of the Hebrew root לוע which signifieth *absorbeo*, to swallow downe: both importing greenesse.

c *Ouid. l. 1. trist. Eleg. 1. excussa est auidis dentibus Agna Lupi.*
i *Virgil. Æneid. 9. ventos perpessus & imbres nocte super media.*
n *Lib. 11. nat. hist. c. 38.*
m *Lib. 1. de quadrup.*

Aristot. lib. 8. de histor. animal. c. 5.

And hereticall seducers are like vnto Wolues in this very respect: being commonly such as hunger after woldly gaine, according to that in *Rom. 16. 18. They that are such serue not our Lord Iesus Christ, but their owne bellies.* And such also as thirst after the bloud of soules, compassing Sea and Land to make a Proselyte, *Mat. 23. 15.*

Which may serue to teach vs: First, that the desire of winning of soules is not alwayes the marke of a true Minister, a false Prophet may hunger and thirst to winne soules to his owne faction, but a sincere desire to gaine soules to Christ, and to his truth: this is a badge of a true Shepheard.

Secondly,

Secondly, this may ſerue to forewarne Gods children to looke to themſelues the more carefully, and to commit themſelues the more feruently by prayer daily to Gods ſpeciall protection, conſidering their deſtruction is ſo greeded after by many rauenous ſeducers.

Thirdly, it muſt teach vs that ſtill remaine in the truth vnſtrangled by the rauenous Wolues of the time, to bleſſe God for it: and to ſay of our ſpirituall deliuerance as the Church ſaith of her corporall, in Pſalme 124. if it had not beene the Lord who was on our ſide: now may Iſrael ſay, if it had not beene the Lord who was on our ſide, when men roſe vp againſt vs; — then they had ſwallowed vs vp quicke; but bleſſed be the Lord who hath not giuen vs as a prey to their teeth.

Thus much for the intent of the Text, or of the Text in generall. The Extent followeth.

The occaſion of all which followeth.

THis which followeth was added becauſe an order of ſubmiſſion or recantation was enioyned by the moſt reuerend Father in God, the Lord Archbiſhop of *Canterburie* his grace, and other his Maieſties Commiſſioners Eccleſiaſticall vnto one *Iohn Hetherington*, late of the Citie of *Weſtminſter*, and now of *Putney* in the Countie of *Surrey*, to be performed by him the ſame day this Sermon was preached at *Pauls* Croſſe, being the eleauenth day of February, *Anno* 1627. when it was ordered that the ſaid *Hetherington* vpon Sonday the 11. day of February ſhould before the beginning of the Sermon at *Pauls* Croſſe come within the wall there iuſt before the Pulpit, and there ſtand before the Preacher, bare-faced and bare-headed in ſome eminent place, where hee might bee beſt ſeene and heard of the Congregation aſſembled during the whole time of the Sermon, hauing a paper on his breaſt expreſſing his offence in theſe words; *For ſcandalizing the whole*

Church of England, in saying it is no true Church of Christ, and publishing other erronious opinions, proceeding from that ill ground: for the which cause he was enioyned this acknowledgement.

I haue here inserted the very forme of the recantation enioyned, because many were very desirous to know it, and lest Hetheringtons Proselytes should disperse false Copies of it.

Whereas I *Iohn Hetherington* stand by the depositions of sundry witnesses iudicially conuicted before the Kings Maiesties Commissioners appointed for Causes Ecclesiasticall, for that since the 20. of December 1623. I haue maintained and published, that the Church of *England* as it is now by the Law established, is no true Church of Christ, and that it teacheth false Doctrine, that the Sabbath day or Sonday, which we commonly call the Lords day, since the Apostles time was of no force, and that euery day is a Sabbath as much as that which we call the Sabbath day, the Lords day or Sonday; that the Bookes of *Esdras* are and ought to bee esteemed part of the Canonicall Scripture: as also to haue vsed reproachfull words to and of the Ministers of the Church of *England*, and of their calling. And further, whereas it standeth proued against me, that being by trade a Boxmaker about fiue or sixe yeares since I gaue ouer my said trade, and frequented priuate Conuenticles, by the Lawes of this Realme prohibited, taking vpon me within the time articulated to be the chiefe Speaker, and to instruct others, not being of mine owne familie in points of Doctrine, and matters of faith, giuing expositions contrary to the receiued opinions of this our Church of *England*, and in defence of such Conuenticles haue said or writ that *Cæsar* may command a place in publike, so as hee forbid none in priuate. As also that I haue bin of opinion with the Familists touching the perfect puritie of the soule, with some other erronious opinions mentioned in the proofes. For the which I haue bene imprisoned by the order of his Maiesties Commissioners Ecclesiasticall, and haue beene enioyned to make this my publike Recantation or submission here this day. I doe therefore before you all here present from my heart renounce, abiure, and disclaime all the said opinions as erronious

ronious and ſchiſmaticall, and do promiſe from henceforth not to entermeddle in the keeping or frequenting of any priuate Conuenticles or exerciſes of Religion by the Lawes of this Realme prohibited: but to conforme my ſelfe in all things to the Doctrine and Diſcipline of the Church of *England*, as a member of that Church without diſturbing the peace and vnitie thereof, and do bleſſe and praiſe God, that as a member of the ſaid Church I may freely ioyne with the Parochiall Congregations, where I ſhall reſide in the hearing of Diuine Seruice ſaid, Gods word preached, and in the participation of the holy and bleſſed Sacrament of the Lords Supper rightly and duly adminiſtred, and in all other religious duties. For the due performance whereof I do here giue my faithfull promiſe: and that I may ſo do, I deſire you all here preſent to ioyne with me in ſaying the Lords Prayer; *Our Father which art in heauen, &c.*

The WOLFE in his owne skinne.

The Seuerall kinds of Myſticall *VVolues breeding in* ENGLAND.

YOu haue heard in the generall handling of the Text, of diſguiſed and palliated Wolues: but becauſe, as the [c] Poet ſaith truely, things heard with the eare, oftentimes leaue leſſe impreſſion behind them then things ſeene with the eye. Therefore I will now endeauour in the more particular application of that which hath bene ſpoken; to ſhew you, or to preſent before your eyes, ſuch a very Wolfe as our Sauiour ſpeakes of in my Text. I confeſſe a [e] learned Writer ſaith, which might ſeeme a Paradox, *Nulli ſunt Lupi in Anglia*, that wee haue no Wolues in England: but for the true vnderſtanding of that Author, we muſt neceſſarily diſtinguiſh of Wolues: there be naturall Wolues and myſticall Wolues: concerning naturall Wolues (and of them he ſpeakes) he reporteth truly to the world of our Nation, that we haue none of them *ordinarily breeding amongſt vs*: but concerning myſticall Wolues, it is quite otherwiſe: in that ſenſe, *Multi ſunt Lupi in Anglia*, we haue many wolues in England, we haue Popiſh Wolues which haue ſought by all poſſible meanes both by force and flatterie, to reduce all to blindneſſe and ſuperſtition againe, as appeares by their helliſh Gunpowder-plot neuer to be forgotten, in the yeare 1605. and other deſignes of theirs: we haue Arminian Wolues, which make a bridge betweene vs and Popery, endeauouring in ſome points to reconcile the Wolues and the Lambs: which the very Heathen [n] Poets being reaſonable men, haue iudged an impoſſible taske: we haue Anabaptiſticall Wolues, which iumpe with the Arminians in cõditionall election vpon foreſeene faith or workes, in denying the doctrine of reprobation in

Seguius irritant animos demiſſa per aurem quam quæ ſunt oculis commiſſa fidelibus.

[c] *Horat. de art. Poet.*

[e] *Sebaſt. Munſter. lib. 2. de inſul. Bryt.*

[n] *Horat. epod. 15. dum pecori Lupus infeſtus erit, being put for ſemper.*

the true ſenſe thereof, in maintaining vniuerſall redemption of all of all ſorts, in maintaining the doctrine of free-will, in defending and pleading for falling from grace, or the totall Apoſtacy of Saints, &c.

Fourthly, I would wee had not Roſey-croſſe-Wolues which turne Diuinity into phanſies, & idle ſpeculations of their owne braine, eſteeming text-men, or ſuch as endeauour to keepe to the naturall ſenſe of Scripture (not daring to make an allegorie in a Text where the ſpirit of God deſires to be vnderſtood without an allegorie) to bee vulgar Diuines, as they inculcate in ſome of their phanſifull bookes; boaſting alſo of their ability to worke miracles and to ſhew their Proſelytes God almighty in a bodily ſhape, but becauſe they doe this more priuately; being either aſhamed, or affraid it ſhould come to light, I paſſe it by for the preſent; there may be further occaſion hereafter giuen vnto ſome to lay them open concerning other abhominations of theirs, that others may beware of them. Laſtly, I would we had not Familiſticall Wolues, and that of diuers ſorts, as firſt, Familiſts of the Caſtalian order which diſſent from our doctrine, and oppoſe it in euery ſyllable thereof, and yet like notorious Hypocrites, if they be neuer ſo little queſtioned, will make ſhew by outward ſeeming conformitie, as though they did highly approue the doctrine of our Church, and were ready-preſt to defend the ſame: which hold alſo that the Law of God may bee perfectly fulfilled by men in this world, which tearme themſelues Eagles, Angels, and Arch-angels, Lambes, and Doues, &c. which hope in a ſhort time to be inſpired with light and illumination, as farre as euer *Paul* or any of the Prophets were: which [c] allegorize the places of Scripture concerning Chriſt, dreaming onely of a ſanctifying Chriſt, and abhorring a iuſtifying Sauiour; expecting ſaluation indeed by their owne workes: although they be knowne to be corrupt workers, both in their callings and families: holding that Turkes and Pagans may be ſaued as well as any other if they liue well, though they had neuer heard of Chriſt: if their bee any of this faction

Vulgares Theologes.

[c] *Yea denying indeed that euer there was any ſuch man as Chriſt.*

ſtill remaining, as I doubt not but there bee, I wiſh them ſpeedily to repent, and to turne their laughter into mourning, for otherwiſe God no doubt will in time diſcouer them, notwithſtanding all their ſhifts and hypocriſies.

Secondly, I would we had not Grindltonian Familiſts in the North parts of England, which hold:

Yea I wiſh that there were not ſuch kind of Familiſts alſo in this Citie of London, or in the Suburbs thereof, but I hope God will diſcouer them in time.

Firſt, that the Scripture is but for nouices.

Secondly, that the Sabbath is to bee obſerued but as a Lecture day.

Thirdly, that to pray for pardon of ſinne, after one is aſſured of Gods loue, is to offer Chriſt againe.

Fourthly, that their ſpirit is not to be tryed by the Scripture, but the Scripture by their ſpirit.

Fifthly, that wee muſt not now goe by motiues but by motions.

Sixthly, that when God comes to dwell in a man, he ſo fills the ſoule, that there is no more *ſinfull* luſting.

Seuently, that they ſee no reaſon why Miniſters ſhould ſpeake againſt the ſinnes of the wicked, ſeeing the wicked man can do nothing but ſinne.

Eightly, which boaſt and thanke God, that they haue caſt off praying in their Families, repeating of Sermons and ſuch like long agoe.

Ninthly, which ſcoffe at ſuch as make Conſcience of words, with many other pernitious points.

Thirdly, I would wee had not Familiſts in the Mountaines, which ſay, that they haue quite vanquiſhed the diuell, that they are pure from all ſinne, and that they are neuer ſo much as tempted to doubt of their ſpirituall eſtate. Fourthly, I would we had not Familiſts of the Vallyes which bring in their damnable doctrine with faire pretences of weeping, of ſighing, of lifting vp the eyes to heauen, of patience, of a ſmooth carryage and the like. I would we had not Familiſts of the ſcattered flocke, which ſeduce by pretending themſelues to bee of them which feare the Lord, when they are nothing leſſe. I would wee had not Familiſts of Caps his order and of other rankes: but

but amongst the rest of these mysticall Wolues, there hath beene discouered of late to his Maiesties High Commission-Court, a notable close-deuouring Wolfe, one *Iohn Hetherington* a Boxe-maker, whom I may iustly tearme a Wolfe (according to the title giuen to seducers in my Text) in respect of his pernitious doctrine, being the Teacher to a great number of Factious persons about this Citie: and he may fitly be compared to the Wolfe *Glanos*, [c] ὃς θηρεύει τοὺς ἀνθρώπους which seekes to prey vpon men: or to the Wolfe *Circus*, which in the cold time when the Mountaines are couered with snow, will impudently enter into the very Citie to seeke for his prey, as [c] *Gesner* recordeth: euen so this mysticall Wolfe vseth to prey vpon men, as appeares by the multitude of Schismaticall persons whom he hath seduced; yea, he is growne so impudent, that he is entred into this famous Citie, to ceaze vpon his prey there, although he know there bee vigilant Pastors in it, able to resist him.

[c] *Aristot. lib. 8. de Hist. animal. c. 5.*

[c] *In vrbem per famem impudentissimus accedit.*

But that I may proceed methodically in that which I haue further to write, I will confine the remainder to three heads: *viz.*

1. Matter of Discouerie.
2. Matter of Confutation.
3. Matter of Admonition.

Concerning matter of Discouerie; I confesse I haue an hard taske, for who shall make men beleeue they see a Wolfe, when outwardly in the skin, there appeares onely the resemblance of a silly innocent sheepe: but I hope I haue to deale with a prudent age of men, *Qui ex vngue Leonem*, which haue learned to know a Lyon, if they see but one of his pawes: now I will endeuour to discouer this close Sectary foure waies.

1. By the Oathes of honest Witnesses.
2. By his erroneous Bookes.
3. By comparing him with ancient Heretickes.
4. By applying vnto him the words of my Text.

The first Discouerie of Iohn Hetherington, *which is by the oathes of honest Witnesses.*

This man λύκω ἐξ ἀνθρώπω γενεθεὶς being metamorphosed or changed from a man to a Wolfe, as [c] *Plato* speakes of a Tyrant, was discouered to the forenamed Honourable Court, and testified against vpon the oathes, not of Knights of the Post, but of many honest conscionable men, against whose persons or sayings, *Hetherington* himselfe the party defendant did propound no manner of exceptions; notwithstanding hee had sufficient time allowed him by the Court, nor euer so much as offered to except against them in any Legall course: by the testimonies of these vntainted Witnesses, which were not a few, and whereof two were Ministers of good note, it appeared and was proued.

[c] *Lib. 8. de repub.*

First, that the said *Hetherington* hauing beene by trade a Boxe-maker, cast off his trade, and betooke himselfe to be an enterpreter of the Scripture to many persons not of his owne Familie, keeping priuate Conuenticles by the Lawes of this Realme prohibited, in the which Conuenticles: hee tooke vpon him to bee the chiefe speaker, and instructor in points of doctrine, and matters of Faith, giuing many interpretations contrary to the receiued Tenets taught and held in the Church of England.

Secondly, that hee hath maintained and published, that the Church of England is no true Church of Christ; that it teacheth false doctrine, hauing vsed also many reproachfull speeches to and of the Reuerend Ministers of our Church, whereby hee hath withdrawne many from the Church of England to his owne Faction.

Thirdly, that he is a man disaffected to the gouernment and discipline of the Church of England now by law established, and agreeth in opinion with the Sect of the Familists

milists and other Sectaries: holding with the Familists the perfect purity of the soule.

Fourthly, that since the twentieth of *December*, 1623. he hath maintained, and published, that the Sabbath since the Apostles time was of no force; and that euery day is a Sabbath, as much as that which we call the Lords day, or Sonday.

Fifthly, that he holdeth and maintaineth that the books of *Esdras* are part of the Canonicall Scripture, and that they ought so to be esteemed.

For the which his erroneous opinions and Schismaticall carriage tending to the disturbance of the peace of the Church, and to the seducing of many sillie soules, the Court adiudged him to be a dangerous Sectarie, and one that was well worthy to bee restrained and punished, and amongst the rest of the punishments laid vpon him, this was one; that hee should publikely recant his errors at *Pauls* Crosse; wherein the sentence of that Honourable Court, is like to the censure of the Church vpon Schismatickes in the dayes of *Athanasius*, in the which time, as appeares by [c] one of his Epistles, if any did fall or reuolt from the Church to Arianisme, and afterwards repenting himselfe of his reuolt, desired to be reconciled to the Church againe, amongst the rest of his punishments, enioyned him by the Church for his Apostacie, this was one: that hee should publikely τὸ ἀναθεματίζειν τὴν αἵρεσιν renounce, or make a Recantation of his Arian heresie. For this worthy Sentence of the Court, all Gods seruants in this City, haue great cause to glorifie God; yea, I hope also his Maiesty will take speciall notice of it for the encouragement of his worthy Commissioners in wel-doing.

[c] *Epist. Athanas. ad Antioch.*

The

The ſecond Diſcouerie of Iohn Hetherington, *which is by his Bookes.*

Hetheringtons *Bookes put amongſt the Diſcoueries, becauſe they are vnworthy of confutation.*

Come we now to the ſecond Diſcouerie, which is by his Bookes. The ſaid *Hetherington* and his factious company, haue certaine Bookes wherewith they do vſually ſeduce and withdraw men and women from the Church of England: and theſe ſeducing Bookes are of two ſorts, either ſuch as were made by *Hetherington* himſelfe (for it is true which *Horace* ſaith, *Scribimus indocti doctique poemata paſſim*, ignorant idiots in our daies will be writing Books as well as the Learned) or ſuch as were made by his predeceſſor, *T. L.* who was as it ſeemes the ringleader of this factious company before *Hetherington*: for let vs take notice of this certainty, that when any Sectmaſter dies or leaueth a place, either amongſt Anabaptiſts, or Familiſts, another ordinarily ſucceeds him in the miniſtration to vphold the faction.

Hodiè quidam omnium bonarũ literarũ prorſus rudes & ἀμοῦσοι pauculis ſophiſmatibus vt malè deguſtata Ariſtotelis philoſophia freti, pedibus ac manibus illotis irruant in theologiæ profeſſionem: Era'mus de vita Hieronymi.

The firſt Booke written by *Hetherington* himſelfe, who of a Boxe-maker is now become a Bookemaker, is that againſt one *Smith* an Anabaptiſt, wherein vnder a colour of writing againſt Anabaptiſts, he broacheth (but very cunningly) his owne familiſticall errors.

In this booke againſt *Smith*, printed in the yeare, 1610. he cunningly coucheth many dangerous errors: to name but ſome of them for breuity ſake.

At page 1. he acknowledgeth no other Church but that which conſiſts of liuing ſtones, meaning by his Church of liuing ſtones, his owne factious Company, as all Schiſmatickes vnderſtand none but themſelues, whenſoeuer they ſpeake of the true Church of Chriſt.

Secondly, vnto this ſanſied Church he appropriateth the power of the keyes, page 2. 65. falſly interpreting that in *Mat.* 18. 17. *Tell the Church*, that is, ſaith he, at page 74. tell it to thoſe little ones borne of God: wheras it is meant, that we ſhould tell the Gouernours of the Church which are in place and authority, whether they be regenerate or

vnregenerate, euen as *Paul* appealed vnto heatheniſh *Cæſar*, *Act.* 25.11.

Thirdly, at page 7.8. He arrogateth to his Church the knowledge of infallibility in iudging concerning the members of the ſame.

Fourthly, at page 81.82. He ſaith, that *Cæſar* may command a place in publike, ſo he doe forbid none in priuate: wherein he ſpeaketh cunningly for the libertie of Conuenticles, as I thinke any that know him will eaſily diſcerne.

Fifthly, at page 86. He ſaith, the Pope hath his power from God, and that he muſt be obeyed; wherein he diſcouereth his notorious Hypocriſie: as being ready if occaſion were offered to ſubmit outwardly to Antichriſt himſelfe.

Sixthly, at page 88.89. Hee ſeemes cunningly to teach his Proſelytes not to ſcruple at outward circumciſion if occaſion be offered, nor at ſitting in the Idols Temple (hee would ſay [c] poſſibly, if he durſt, at going to the Maſſe) abuſing that in 2. *Kings* 5.19. where the Prophet bids *Naaman* the *Syrian* goe in peace, as though he had bid him go in peace to the houſe of *Rimmon* whereby it may appeare, what this man and his Proſelytes would doe if Circumciſion were vrged vpon them by the Turke, or going to the Maſſe by the Pope: and indeed ſome of his Proſelytes haue bene obſerued to ſay, that if hee were at *Rome*, hee would ioyne with them their aſſoone as with vs here: many other pernicious errors are couched in this Booke againſt *Smith*, by cunning intimations which none ſhall ordinarily vnderſtand (though they reade the Booke) but onely his ſeduced Proſelytes, which are ſecretly acquainted with his myſtery: it is obſerued by [c] *Franciſcus Venetus* a learned Writer concerning *Ariſtotle*, that he wrote his naturall Philoſophy with that art, that none ſhould vnderſtand the precepts thereof, ſaue onely they which were his Schollers, and vnto whom he himſelfe would vouchſafe to interpret them. *Iohn Hetherington* is like *Ariſtotle* in this reſpect, not for learning, but for cunning: none ſhall fully

[c] *For mine owne part I will not be peremptory in the interpreting of his meaning, but let wiſe men reade the words & giue ſentence.*

[c] *In prompt. ton. 2. c. 8. dux peripateticorum ſecretò, (ſua naturalia, quæ ita tradidiſſe dixit vt nemini eſſent arcana niſi ſuis auditoribus.*

fully vnderſtand all his errors, but ſuch idiots as are his Proſelytes.

The ſecond Booke written by *Hetherington* (as he himſelfe ſaith) is that which was ſet forth in the name of one *Edmund Ieſop*, called the diſcouery of the errors of the Anabaptiſts. Wherein by the way) *Ieſop* deſerues no ſmall rebuke, for whereas at that time hee made a ſhew of turning from the Anabaptiſts to the Church of *England*, hee turned not to vs but to *Hetheringtons* faction, and conſpired with him about the making of this erronious Booke; howbeit by his hypocryticall ſeeming to turne, hee reaped no ſmall gaine to himſelfe, as it is well knowne. But to let him paſſe, and to come to the errors of the Booke.

In this Booke at page 3. he confoundeth Reprobation and Damnation, making the foreſight of mans folly and wickedneſſe to bee the cauſe why God preordaines any to condemnation.

Secondly, at page 18. Hee affirmeth that the Goſpell hath bene declared to the *Gentiles* in former times, and is declared at this preſent in diuers parts of the world, onely by the workes of creation, wherein he teacheth cunningly that pernicious point, [c] expreſly maintained by him and his followers in their priuate Conuenticles, *viz.* that a man may be ſaued without Chriſt reuealed in his word, by the meere contemplation of the creatures: abuſing that in *Rom.* 10. 18. which ſpeakes indeed of ſuch a preaching by the creatures which leaues men without excuſe, not which is ſufficient to ſaluation.

[c] *Nota eſt Hiſtoria.*

Thirdly, at Page 48. Hee cunningly coucheth a point which is maintained by him and his factious company; to wit, that the ſoule of man comes *ex traduce*, that is, that it is traduced from *Adam* as well as the body, and that it is not immediately infuſed of God into this or that particular body.

Fourthly, at page 61. he ſpeaketh diſhonorably of Baptiſme; for hee ſaith, *What can men haue leſſe then Baptiſme, which can giue to no man no more then an outward name*

I appeale to Hetheringtons conſcience whether he do not thinke

the Sacraments to be abolished as well as the Sabbath, and all writings since the Apostles time, & that now no doctrine is to bee harkened vnto but his alone.

name of a Christian, as Circumcision did the outward name of a Iew, *it doth neither conferre nor confirme grace to the heart of any, no more then Circumcision did.* And in his former Booke at page 13. Hee speaketh contemptuously of Baptisme, tearming it Elementish Baptisme. And indeed it is apparant to them which know & are acquainted with his opinions, that he holds no other Baptisme to be of any vertue, but that which he cals the Baptizing in a thousand teares, in his former Booke at page 14. allegorizing the Sacrament, as the rest of the Familists doe. And herein appeares the hypocrisie of this faction, they will submit to vse our Sacraments, and to come to our Churches, and yet haue them in plaine contempt.

Yea there is no credit to be giuen to a Familist although he should in words abiure and renounce all Familisme, considering they hold it lawfull not onely to equiuocate, but impudently to deny all their doctrines.

Fifthly, whereas at page 89. He condemnes the Familists of *H. N.* his order as the most blasphemous and erroneous Sect this day in the world. I answer, all this hee may doe and yet remaine a notorious Familist himselfe of another order: for as it is amongst the Anabaptists, so it is also amongst the Familists: there be diuers orders of them, and they do mutually hate and oppose one another. The Familists of the *Castalian* order despise them of *Caps* his order, accounting them simple men; and they of *Caps* his order fauour not them of *Hetheringtons* order, and they of *Hetheringtons* order gnash their teeth against all but their owne faction.

Sixtly, at page 101. He deliuers a strange paradox, namely, that Sathan himselfe with all his Angels and spirits of wickednesse, by force of their torments shall be compelled with all powers, people and kings whatsoeuer, to confesse & bow before Christ, to serue and obey him, to praise and magnifie him, his Iustice and Mercy for euer, abusing that place in *Philip.* 2. 10, 11. which prooues not that euer hell shall be made a Chappell to praise God in. Thus foolish and ignorant men will take vpon them to be Teachers of Diuinitie, being vnseene in the very grounds thereof: much like to the presumptuous Quacksaluers, which take vpon them to be great Chirurgians and Physitians, being vngrounded

grounded in the art of Surgerie and Phyſicke: and ſo in ſtead of curing men, doe indeede kill them. But let them remember that of Saint *Hierom*, it is very abſurd that any ſhould take vpon him to bee a Teacher before he himſelfe be taught.

Verum penitus abſurdum eſt vt diſcipulus ad magiſtrum vadens, antè ſit artifex quam doceatur, Hier. aduerſ. Luciferian.

There be moreouer other Books whereby this Sect doe ſeduce, written by *T. L. Hetheringtons* Predeceſſor; to wit. Firſt, the Epiſtle to the Church of *Rome*. Secondly, the tree of regeneration. Thirdly, an Expoſition vpon the 11, 12, 13. Chapters of the *Reuelation*. Fourthly, the Key of *Dauid*, and ſome other.

Concerning the Epiſtle pretended to be written to the Church of *Rome*. It is ſaid in the Preface of it; that this Booke deſerueth as well to be regarded, as the beſt newes that euer thou haſt heard: now the beſt newes that euer we haue heard as we know is the Goſpell; and I appeale to the conſciences of this factious company, whether they haue not in contempt all writings ſince the Apoſtles time, in compariſon of *T. L.* and *Iohn Hetheringtons* writings; yea, whether they do not equalize them to the very Scripture it ſelfe, accounting *T. L.* a great Prophet, and *Iohn Hetherington* no leſſe.

In this Booke of his, at page 16. the Author ſolemnly proteſteth that hee knew not any one after the fleſh that taketh part with him, meaning no doubt in all his opinions wherein hee ſheweth himſelfe a notorious factioniſt, in thinking himſelfe a lone, in the dayes of the libertie of the Goſpell. Secondly, although this railing Epiſtle be pretended onely to be written to the Church of *Rome*, yet it is intended alſo againſt our Church, as it doth manifeſtly appeare by his girding at [c] Huſſites, Lutherans, Caluiniſts, Euangeliſts, Proteſtants, and Preciſians, at page 108. and by his girding at falſe reformed Prophets at page 69. wherein he cunningly inueigheth againſt all reformed Churches whom he tearmeth in the tree of regeneration, at page 20. fooliſh and irreformed reformers. Thirdly, in this Epiſtle to the Church of *Rome*, at pag. 113. The Author ſaith when he

c Hetherington *and his company are well knowne to deſpiſe all Churches in the world reformed and vnreformed, and to acknowledge no other cõuerted Church but their owne faction.*

he wrote this Epistle, that he was in *Babylon*, & yet he liued in *England* in Queene *Elizabeths* time, yea hee was so impudent, as to dedicate one of his Books to that Queene of famous memory, expressing his name onely by two letters *T. L.* possibly lest the Pursuant should find him out. I thinke I do not guesse amisse at his meaning: and what was this, but to call our Church *Babylon*, in the very times of the Gospell. Fourthly, at page 86. He saith come forth yee theeues and murderers out of your dennes and palaces: if he were now aliue, I would demand of him whom hee meanes by his theeues and murderers in Palaces.

As for his second Booke called the tree of Regeneration: the scope of it is, as his aime is in the rest of his Books. First, to intimate himselfe to bee a Prophet, at page 2. Secondly, to reuile the publike meetings of the Church or the Congregations, and by this meanes to withdraw men from them, at page 18. 19. Thirdly, to reproach the Ministers which come to preferment in the Church by the fauour of Princes, tearming them the Sonnes of *Beor* at page 26. Fourthly, cunningly to gird at the prerogatiue of Kings, with the which he saith, some are drunken: at page 23.

I will not further insist vpon any more of his Bookes, but considering how many haue beene already seduced by them; hundreds by report, I cannot doe lesse then wish (tendring the safetie of the Church) that they were deuoted to the fire, like those bookes of witchcraft or of curious arts spoken of in *Act.* 19. 19.

The third Discouerie of Iohn Hetherington, *which is by comparing him with ancient Sectaries.*

I finde by that which Saint *Augustine* hath concerning ancient Heretickes or Sectaries, that *Hetherington* agreeth in

Lib. de Hæres.

in opinion with diuers of them: as First, with the Gnostickes in an high conceit of his owne knowledge, for as they did glory in that name, as though they had beene the onely Ginosskites or knowing men in the world, euen so this man is the *Elias* left alone, the Ministers of England in comparison of him are blinde guides, not able to interpret one place of Scripture aright, if wee may beleeue his Proselytes which so boast of him, as was deposed against some of them in Court, or his owne practice in taking vpon him (as was also proued) to deliuer in his Conuenticles many contrary things to the receiued opinions in the Church of England, opposing his owne priuate conceits against the iudgement of an whole Church.

Secondly, with the Catharists and Iouinianists which held, that a man cannot sin (*Lauacro regenerationis accepto*) after he bee once Regenerated, euen so this man holds the perfect purity of the soule as was prooued against him.

Thirdly, with the Manicheans, which held *baptismũ in aqua nihil cuiquam salutis afferre,* euen so this man holds, that Baptisme neither confers, nor confirmes grace to the heart of any as hath beene demonstrated before out of his booke, set out in the name of *Iesop* one of his factious Proselytes, at page 61.

Fourthly, with the Mathematici, which receiued the Apocrypha as well as the Canonicall Scripture, but allegorized and peruerted both for their owne turnes, euen so this man makes shew to receiue the Scripture, yea, to receiue also some of the Apocrypha for Canonicall, as hath been prooued against him: but how he peruerteth both for the maintenance of his owne factious opinions, is manifest in his erroneous bookes or Pamphlets.

Fifthly, with the Vadiani *culpãtes episcopos diuites,* saue only that he & his factious company are more censorious then they: for they onely blamed rich Bishops, enuying their prosperity, but these both Bishops and Curates, affirming as hath beene deposed against them, that Bishops and Ministers

nisters, as they are consecrated in the Church of England, are not so much as members of the Church.

Sixthly, with the Elcesaitæ, which held *fidem in persecutione esse negandam & in corde seruandam*, that a man, if he were persecuted for his Faith, might lawfull deny it, prouided that hee kept it still in his heart: and doth not the Hetheringtonian faction agree vnto this? Did not *Hetherington* call God to witnesse, that he was free from such opinions as were laid to his charge, which notwithstanding he is knowne notorionsly to hold, as the very Articles of his faith. I wish him to remember what hee hath written, or said to this purpose, and especially his letter which hee wrote to a great man in this kingdome for his enlargement: indeed it is true, hee will seeme to maintaine some of his erroneous opinions to this day, but I wish for his owne good, that it were not rather to enrich himselfe in the Prison by drawing money from his numerous multitude of Proselites, as some others besides himselfe haue beene knowne to doe, then for any conscience hee make of denying what he holds: I might compare this man with many other Sectaries, mentioned by *Irenæus, Eusebius, Epiphanius*, and other Fathers which write of Heretickes: but I study breuity.

The fourth Discouerie of Iohn Hetherington, *which is by the Application of the Text.*

In the last place, this man may be much discouered by the right Application of my Text. For first he is a Wolfe in the sense of my Text. Secondly, hee comes in sheepes cloathing: that he is a Wolfe in the sense of my Text, is manifest to all that know him *intus & in cute*: for First, he deales gently with his Proselytes at the first drawing them into lighter errors (although I must needs say, I know no one error that he holds which is simply light) but afterwards like a rauening Wolfe, he teares their soules in pieces

pieces by bringing them by his ſpirituall inchantments to deſpiſe the Church, to reiect the publike Miniſtery, or at the leaſt to ceaſſe to eſteeme and beleeue it, to haue the Lords Day in contempt, to caſt off holy duties in priuate Families and the like; all this is very well knowne in the Citie, to ſuch as do but know his followers.

Secondly, hee is very dull to vnderſtand the truth, for who is more blockiſh then hee which is ignorant, and yet ſcornes to be taught: but he is very quick-ſighted to finde out cunning euaſions and ſubtill equiuocations to hide his pernitious errors (if poſſibly hee may) from the eye of authority; this I am perſwaded prudent men before whom he hath beene conuented, doe partly diſcerne, beſides others which haue conuerſed with him and his factious companie.

Thirdly, as a Wolfe begets a Wolfe, ſo this ſectary whereſoeuer he preuailes with any man or woman, to make them his Proſelytes, he makes them like vnto himſelfe: will hee equiuocate? ſo will they: will hee traduce good Miniſters and good people, terming them Puritans though they be neuer ſo conformable? ſo will they: will he ſeeke to ſeduce? ſo will they: I may well ſpeake this by experience, conſidering that there be few or no tendercõſcioned Chriſtians in all my Pariſh which haue not bene tampered with, by theſe ſeducing fellowes, and ſollicited to *Hetheringtons* Conuenticles: wherefore as it was once feined concerning *Iupiter*, νέυς τίκτει θεῦς, that hee begat new Gods as [c] one of the Greeke Poets hath it. So it may bee ſaid concerning *Hetherington* without fiction, νέυς τίκτει διαβόλυς, hee begets new Proſelytes, which quickly turne traducers of the Church, if not worſe then ſo.

[c] *Eurip. in* βάκχαι

Fourthly, he comes in ſheepes cloathing: for, Firſt hee comes with quotations of Scripture to maintaine pernicious errors, witneſſe his bookes. Secondly, he comes with flattering words, pretending to tender mens ſoules and the like; witneſſe many which haue beene aſſaulted by him or by his followers. Thirdly, he comes with lincy-woolſie

woolſie bookes, ſuch as ſauour of ſome ſeeming deuotion, but conteining dangerous errors cloſely couched. Fourthly, he comes in the whole outſide of a Chriſtian; there is nothing a true Chriſtian hath indeed, but theſe fellowes to ſerue their owne turne can haue it in ſhew, they can ſigh, and weepe & humble themſelues, and make ſhew of ſome ciuill vertues, &c. but all this is ioyned with pernitious errors of iudgement and ſchiſme. Fifthly, he hath his ſheepes cloathing alſo, wherewith to deceiue authority, *viz.* his falſe recriminations, his feined ſubmiſſions, his hypocriticall equiuocations, his ſhameleſſe denyals, with many ſuch: if any ſhall deſire to be further ſatisfied concerning *Hetherington* and his factious company, let him but enquire amongſt honeſt Religious Citizens, and hee ſhall not onely finde this little which I ſay true of them, but much more.

And thus I haue endeuoured to ſhew you this Wolfe in his owne skinne. I pray God diſcouer him further for the ſafety of his Church: and thus alſo I haue done with the firſt thing propounded; namely, the Diſcouerie. Wherein, howſoeuer I may ſeeme to vſe ſharpneſſe in Zeale for the Church, yet I am ſure I haue mingled no malice, for I neuer had any particular quarrell againſt him in all my life as he well knoweth: & hauing diſpatched the Diſcouerie, it remaineth now according to our Method propounded, that we come to matter of Confutation; and heerein I doe not meane to inſiſt vpon the refutation of euery dotage which he is knowne to hold, for ſo I might bee infinite. I will not ſtand to proue againſt him, that the Church of England is a true Church, for this were to hold a candle to ſee the Sunne by, which is ſeene ſufficiently by its owne light: a chaſte Spouſe remaineth an honeſt woman, though neuer ſo many varlots reproach her as an harlot, euen ſo the Church of England, my deare Mother ſhall remaine I hope for the future, and is for the preſent a true Church, when all peeuiſh Schiſmatickes, Browniſts, Anabaptiſts, Familiſts and ſuch like, haue ſaid or rayled what they can againſt

againſt her: neither wil I inſiſt vpon his dotage concerning the perfect purity of the ſoule: that in 1 *Ioh.* 1.8. *If we ſay we haue not ſinne, we deceiue our ſelues:* and that in Eccleſ. 7. 20. *There is not a iuſt man vpon the earth, which doth good and ſinneth not:* are ſufficient to confound whatſoeuer hee or his Proſelytes are able to produce to the contrary.

But that which we will ſtand vpon ſhall be that which concernes
1. The Sabbath.
2. The Bookes of *Eſdras.*

The Sabbath day, or that which we call the Lords day, is no more a Sabbath in *Hetheringtons* opinion then any other day, as was proued by the oathes of honeſt men againſt him: wherein like vnto *Faux,* he would blow vp all Religion at one blaſt by the Gun-powder of Familiſticall Doctrine, and open a window to all Atheiſme and prophanneſſe: for take away the Sabbath, and farewell all Religion: neither let this equiuocator ſay, that he doth not vtterly denie the morality of the Sabbath, but onely that hee holds it is not to be ſo ſtrictly kept as it was amongſt the Iewes,&c. for it is perfectly knowne to many in the City, which I hope may eaſily be produced if need ſhould require, that neither *Hetherington* nor his followers haue made any conſcience of working in their ordinary trades vpon that day, or of buying and ſelling and the like: yea, the truth is, as appeares by ſome that haue beene intimate with them, and by ſome other that haue beene conuerted from them, that where their pernicious doctrine doth preuaile, it brings men or women to a plaine cõtempt of the Sabbath, to worke vpon that day to deſpight others, yea, to [c] nickname others which make conſcience to keepe it as was alſo depoſed againſt them: to come therefore to that which this dangerous Sectary maketh a controuerſie, *viz.* to proue the Morality of the Sabbath.

[c] *Tearming them ſuperſtitious perſons.*

The Moralitie of the Sabbath prooued against the Sect of the Familiſts, against Hetherington *and other Antiſabbatareans.*

THe true Morality of the Sabbath conſiſting not in a myſticall reſting from ſinne as the Familiſts pretend, but in celebrating of an appointed day in ſeuen in the worſhip and ſeruice of God, may bee demonſtrated and proued by theſe arguments following.

Firſt, from the time when it was firſt inſtituted and celebrated and that was in the time of mans innocency before any Moſaicall Ceremonie was in vſe, *Gen.* 2. 3. indeed in the ſtate of innocency, God had giuen vnto *Adam* the Law concerning the Tree of knowledge of good and euill, yet that tree was no Moſaicall Ceremonie, but a Sacrament.

Secondly, from the manner of writing of the fourth Commandement at the firſt, for it was not written in paper or parchment, or vpon leaues of trees, but in Tables of ſtone, as the reſt of the tenne Commandements were, *Deuteronomie* 10. 1. to ſignifie the perpetuity thereof.

Thirdly, from Gods owne placing of it: for the Law of the Sabbath, to wit, the fourth Commandement is not placed amongſt the Ceremoniall or Iudiciall Lawes, as though it had beene Ceremoniall, or had concerned onely the Nation of the *Iewes*, or them eſpecially: but amongſt the Morall Lawes, yea it is made one of the ten, ſo that if it were abrogated, there would remaine but nine Commandements, and ſo the Law of God were vnperfect, which were blaſphemie to affirme: neither let Familiſts thinke to euade, by ſaying the morality of the fourth Commandement ſtill remaineth in reſting from ſinne euery day;

day; for the moralitie of that Commandement consisteth not in that, but in celebrating one day of seauen in Gods seruice, as we noted before, and as may appeare by the very words of the Commandement pressing onely the obseruation of a seauenth day.

Fourthly, from the reasons wherewith the fourth Commandement is enforced, which are all of them morall, and doe as strongly binde the *Gentiles*, as the *Iewes*: for if the *Iewes* were bound in conscience to celebrate the seauenth day in Gods seruice to his glory, because the Lord had giuen them six dayes for their owne lawfull occasions, are not we *Gentiles* by the same reason bound, vnto whom God in like manner hath granted sixe dayes for our owne labours, requiring but the seauenth ordinarily for his publike worship. Secondly, if the *Iewes* were bound to celebrate the seauenth day, because it was the Lords due, or because it was *the Sabbath of the Lord thy God*: are not the *Gentiles* bound in like manner to giue God his right. Thirdly, shall the example of God in resting vpon the seauenth day from all his workes of Creation binde the *Iewes* and not vs *Gentiles*? are not wee bound to be imitators of God as deare children, as well as they, or any other? *Ephes.* 5.1. Fourthly, shall it be an argument to perswade the *Iewes* to keepe the Sabbath, because God hath blessed & sanctified it; that is, hath ordained it to bee a day of blessing to the conscionable obseruers of it, and hath set it apart from common labour to holy vse? and shall it not be an argument to perswade vs? haue not we as much need of Gods blessing as the *Iewes*? haue not wee cause to feare to deuoure that which is sanctified as well as the *Iewes*? Thus we see all the reasons in the fourth Commandement are morall, which doe plainly demonstrate the Commandement it selfe also to be morall.

Now if any shall obiect that in *Dent.* 5.15. where God presseth the obseruation of the Sabbath, with a reason seeming to be peculiar to the *Hebrewes*; namely, because he had brought them out of *Ægypt*. I answer, that doth no more

more infringe the moralitie of the fourth Commandement, then the generall Præface præfixed before the ten Commandements, *I am the Lord thy God, which brought thee out of the land of Ægypt, and out of the house of seruants*, doth infringe the moralitie of the rest of the morall Law. Secondly, there was something also signified in this reason, *I brought thee out of the land of Ægypt*; to wit, the great benefit of redemption, which bindes the *Gentiles* as well as the *Iewes*, in way of thankfulnesse to celebrate the Sabbath day to Gods glory.

Reasons proouing against Hetherington *and other Familists, that the Lords day ought to bee kept for the Christian Sabbath.*

THat the Lords day ought to be celebrated for the Christians Sabbath; and that by vertue of the moralitie of the fourth Commandement: it is apparent by diuers Arguments.

First, becausse the morall Law is not abrogated by the Gospell, but established, *Rom.* 3.31. which proues that tenet of *Hetherington* to be false; to wit, that the Lords day since the Apostles time was of no force.

Secondly, becausse it is written in the very hearts of men, that they ought to celebrate that day, as appeares by the secret checkes that they finde in their consciences when they doe prophane it, and by the sweet comforts which they feele when they keepe it in an holy manner,

Thirdly, this blessed day hath bin obserued by all Christian Churches: it was kept at *Hierusalem*, *Act.* 2.1. it was kept at *Troas*, *Act.* 20.7. it was kept in *Patmos*, *Reuel.* 1.10. it was kept in the regions of *Galatia*, 1 *Cor*, 16.1.2.

Fourthly, the ancient Fathers haue pressed the obseruation of the Lords day vpon the Church in their seuerall ages. [c] *Ignatius* saith, let euery one which loueth Christ celebrate

[c] *Epist. ad magnesios.*

celebrate the Lords day, [c] Saint *Auguſtine* doth greatly preſſe the ſtrict obſeruation of the Lords day, that men ſhould vpon that day be ſeparated from worldly buſineſſes, and that they ſhould attend vpon Gods publike worſhip: that they ſhould not ſit idling at home when others goe to Church; that they ſhould not giue themſelues to hunting vpon that day, or to loud laughters, &c.

[c] Saint *Baſil* ſaith, when as almoſt all dayes preſcribed by the Law are aboliſhed, yet there remaineth one great day of the Lord which ſhall neuer be aboliſhed, but ſhall remaine to the end of the world. [e] *Rupertus* ſaith, the Lord hath made this day to be the ſolemnitie of Solemnities, becauſe the nobleneſſe of this ſolemnitie excelleth all other ſolemnities. [g] *Tertullian* ſaith, that Chriſt hath made the Sabbath more holy by his benefaction, it being holy from the beginning by his fathers benediction. [i] Saint *Origen* doth in like manner not onely equalize, but alſo farre preferre the Chriſtians Lords day before the *Iewes* Sabbath. [n] *Luther* bleſſeth God for ſetting apart a peculiar day for the vſe of his ordinances: yea [o] *Caluin* himſelfe ſaith, vnleſſe a certaine time were ſet apart for the worſhip of God, all would runne to ruine and confuſion ſpeedily and ineuitably. Here I am, as the learned know, in a large field, I might be very copious in quotations, both out of the ancient Fathers and moderne writers, but I muſt be briefe.

Fiftly, the [r] Church of *England* hath theſe words in one of the Homilies; *God hath giuen expreſſe charge to all men that vpon the Sabbath day, which is now our Sunday, they ceaſe from all weekely and work-day labour, to the intent that like as God himſelfe wrought ſix dayes and reſted the ſeauenth, and bleſſed and ſanctified it, and conſecrated it to quietneſſe and reſt from labour; euen ſo Gods obedient people ſhould vſe the Sunday holily, and reſt from their common and daily buſineſſe, and alſo giue themſelues wholly to heauenly exerciſes of Gods true religion and ſeruice So that God doth not onely command the obſeruation of this holy day,*

[c] *Ser. 251. de tempor.*

[e] *In 1. cap. Iſaiæ.*

[g] *Lib. 7. de diuin. offic.*

[i] *Lib. 4. aduerſ. Marcion.*

[i] *Hom. 7. in 15. c. exod.*

[n] *Enchir.*

[o] *Lib. 2. inſtit. c. 8. Sect. 32.*

[r] *Homilie of the place and time of Prayer.*

but alſo by his owne example doth ſtirre and prouoke to diligent keeping of the ſame. The which I haue noted, firſt, becauſe the *Hetheringtonians* which would ſeeme to be conformable to the doctrine of the Church of *England*, hold, as it is well knowne, that the Chriſtian Sabbath is grounded vpon no precept in all Gods word, whereas the Homily ſaith that God hath commanded the obſeruation of this holy day. Secondly, becauſe ſome not well affected would cry downe all ſtrictneſſe in obſeruing this day as *Iewiſh*, wherein they doe not ſymphonize with their mother; for what obſeruation of the Sabbath can be more holily ſtrict, then that which is preſcribed in the Homily; to wit, that we ſhould ceaſe from all weekely labour, and giue our ſelues wholly to heauenly exerciſes of Gods true religion and ſeruice. We are prone by corruption of nature to take libertie of our ſelues, we neede not be taught it: *Non opus eſt calcaribus ſed fræno.*

Si non ſatis inſaniat inſtiges apud Terent.

Sixtly, God hath ſhewed fearfull iudgements vpon prophaners of the Lords day, as you may read in the *Practice of Pietie:* a certaine husbandman grinding Corne vpon the Lords day, had all his meale burned to aſhes: another carrying Corne vpon the ſame day, had his Barne and all his Corne the next night burned. A couetous Flaxwoman at Kingſtat in *France* in the yeare 1559. vſing with her maidens to worke in her trade vpon the Lords day, her flax in an extraordinary manner tooke fire the ſame day, burnt her houſe, and ſo ſcorched her ſelfe and two of her children that they all of them dyed the next day. *Stratford vpon Auon* was twiſe almoſt conſumed with fire in one yeare; and the like iudgement was ſhewed vpon *Teuerton* in *Deuonſhire:* both which townes were knowne to ſuffer much prophanation of the Sabbath. In the yeare 1582. *Ian.* 13. being the Lords day, the ſcaffolds in Pariſgarden fell vnder the people at a Bearebaiting, ſo that eight were ſodainly ſlaine, and many others hurt and maimed. Alſo a certaine Nobleman vſually prophaning the Sabbath by hunting, had a childe by his Lady, which had an head like a dogs

head

head with eares and iawes anſwerable, making alſo a noiſe when it cryed like an Hound. In like manner a woman, as I am informed, preparing a paire of ſtockings for the market vpon the Lords day with a pan of coales at *Parſhore* in the Countie of *Worceſter*, her houſe was burnt and two and twenty more vpon the ſame day. It is certaine there were ſo many houſes burnt, and that vpon the Lords day, for that appeares by the Brieſe which was gathered at the Churches. And that the fire came by this meanes, ſome that then dwelt in the towne, ſaid vnto mee, that they would be depoſed of the truth of it.

All which may be faire warnings to forewarne not onely prophaners of the Sabbath, but alſo all ſuch as by their pernicious doctrine teach men to prophane it.

Seauenthly, there is infinite neceſſitie of a Lords day or Sabbath. Firſt, for the reſt of poore Seruants and Cattell, which otherwiſe might ſinke vnder the burden of vnceſſant labour. Secondly, for the ſanctification of euery one of vs: how worldly minded ſhould the beſt of vs grow, if we had not the Sabbath to take of our hearts from the world? Thirdly, for the inſtruction of the ignorant: what inſtruction haue many thouſands in this kingdome and elſewhere, but onely that which they receiue vpon the Sabbath day. Fourthly, for Gods worſhip and publike ſeruice, when is God publikely worſhipped in the Countrey ordinarily, but vpon the Sabbath?

Obiections againſt the Sabbath anſwered.

HAuing thus prooued the Moralitie of the Sabbath, come wee now to anſwer the Obiections which the Familiſts and their adherents bring to infringe the ſame. Firſt, you keepe not, ſay they, the ſame day which the *Iewes* kept, and therefore you grant by your owne practiſe, that the Law of the Sabbath is not Morall. I anſwer, they might as truly ſay our practiſe in receiuing the Lords Supper in the morning, doth proue that that bleſſed Sacra- 1. *Obiection.*

ment is abolished, because wee obserue not the same circumstance of time. We keepe not indeed the *Iewish* Saturday as some *Traskites* do to this day, but wee celebrate the Lords day; the Sabbath being not abolished, but altered frō the Saturday to the Sonday, and that by order from Christ himselfe, who immediately before his ascension instructed his Apostles in things belonging to the Kingdome of God, *Acts* 1.2. and the Sabbath I hope is one speciall thing belonging to Gods kingdome; yea, our Sauiour taught vs by his owne example to celebrate this day, appearing to his Disciples after his resurrection, especially vpon it, *Iohn* 20.19.26. Moreouer, the example of the Apostles themselues which celebrated this day, *Iohn* 20.19.26. should be a forcible motiue vnto vs to doe the like, for wee are bound to follow them as they follow Christ, 1.*Cor.* 11.1. and the occasion of the alteration of the Sabbath was extraordinary, namely the resurrection of our Lord, which fell out not vpon the *Iewish* Saturday, but vpon our Sonday *Mat.*28.1. an occasion which may very well deserue the honor of the day before that of Gods resting frō the works of creation, although both the occasiōs are very renowned.

2. *Obiection.* Secondly, whereas they obiect that in *Exod.*31.13,14, 15,16. and *Ezek.*20.12. where the Sabbath is tearmed a signe. I answer, euery Ceremonie is a signe, but euery signe is not a Ceremonie. The Sacraments are signes, *Rom.*4.11. and yet not fading Ceremonies.

3.*Obiect.* Thirdly, whereas they obiect that in *Col.*2.16. *Let no man iudge you in respect of Sabbaths:* and that in *Gal.* 4. 10,11. *Ye obserue dayes and times, and moneths, and yeares, I am in feare of you.* I answer, by Sabbaths in those places are meant certaine ceremoniall dayes amongst the *Iews*; viz. their feast of Tabernacles, their new Moones, and the like: for these are tearmed Sabbaths, *Leuit.*23.24. and the Apostle doth sufficiently expresse himselfe to intend such dayes, and not the morall Sabbath, naming new Moones, and other Ceremoniall times. The like may be answered vnto that in *Rom.* 14.5. one man esteemeth one day

day aboue another; another man eſteemeth euery day alike, &c. It is not meant that the Church made no difference in thoſe times between the Lords day and any other day, as the Familiſts would peruert it; but that they which were better informed then others, made no difference betweene the ancient Ceremoniall dayes, which were now aboliſhed, and other common dayes.

Fourthly, whereas they alleadge that in *Mat.* 12. 1,2, 3,4,5,6,7,8. and *Mar.* 2. 23. as though our Sauiour had defended the breach of the Sabbath, & ſo by conſequence had abrogated it. I anſwer, it is the ſcope of our Sauiour in thoſe places to defend the lawfulneſſe of works of mercy and works of neceſſitie, and not in any ſort to plead for the abrogation of the Sabbath, much leſſe of the Lords day. 4. *Obiect.*

Fiftly, whereas they obiect that in *Iohn* 5.8. where our Sauiour commands a manifeſt ſeruile worke to be done vpon the Sabbath; namely, the carrying of a Bed. I anſwer, the carrying of the Bed in that place is not commanded as a ſeruile worke, but to confirme the truth of a Miracle tending greatly to Gods glory: euen as our Sauiour commanded to giue meat to the Damoſell whom he raiſed from death, *Luk.* 8. 55. not ſo much for neceſſity, as for the confirmatiō of the truth of the Miracle wrought vpon her. 5. *Obiect.*

Sixtly, whereas they obiect that in *Heb.* 4. 3. 9. *We that haue beleeued doe enter into reſt*; whereby it might ſeeme that the Sabbath of Chriſtians, or their reſt is meerely myſticall. I anſwer, that place of Scripture doth not treat of the morall Sabbath as though that were myſticall, but of our eternal reſt in heauen whereinto we enter at our death by faith in Chriſt Ieſus. 6. *Obiect.*

Seauenthly, whereas they obiect that in *Luke* 24. 13. 23. 33. where *Cleophas* and the other Diſciple went to *Emmaus*, which was ſixtie furlongs from *Hieruſalem*, that is, about ſeauen miles (a mile conſiſting of eight furlongs) and returned againe the ſame day, which was vpon that day which we call the Lords day, and therefore that they made no ſuch ſcruple of working or trauelling vpon the 7. *Obiect.*

Lords day as we doe. I anſwer, it was not knowne as yet to all the Diſciples (this being the very day of Chriſt his reſurrection) that they ought to celebrate the firſt day of the weeke; and therefore it was no maruell if they trauelled vpon that day. The good women which made ſcruple to annoint the body of Chriſt vpon the Sabbath, made no ſcruple to come to doe it vpon the firſt day of the weeke, becauſe as yet they were ignorant that they ought to celebrate that day.

8. *Obiect.* Eightly, whereas they obiect that the day which wee obſerue is tearmed the firſt day of the weeke, *Luke* 24.1. and therefore that it is a weeke day, not a Sabbath day. I anſwer, this is a meere cauill. For it is tearmed the firſt day of the weeke, not ſimply, but in reſpect of the *Iewiſh* Saturday; in which regard alſo it is called the eight day in diuers places. But when the Spirit in Scripture ſpeaketh poſitiuely and ſimply of it, he tearmes it the Lords day, *Reuel.* 1.10. which is indeed the moſt proper name of it, although wee vſe a latitude of words in expreſſing one and the ſame thing by diuers names.

9. *Obiect.* Ninthly, whereas they obiect that they keepe euery day a Sabbath, and therefore that they are vniuſtly taxed for Sabbath-breakers; yea, that they come to the Church vpon the Lords day as well as others, and heare Sermons, and receiue the Sacraments, &c. that they hold the moralitie of the fourth Commandement, and the like. I anſwer, if to trade, to labour in their particular callings, and to eſteeme euery day alike, be to keepe euery day a Sabbath, then they keepe euery day; but what is this but vnder colour of keeping euery day a Sabbath, to keepe no day at all as it ought to bee kept. Secondly, wee deny not but they may come to the Church as well as others vpon the Lords day, and heare the Word, and receiue the Sacrament; but in the meane time how doe they demeane themſelues when they haue heard? Is it not famouſly knowne how they meet together to cenſure the Miniſters, to contradict the Doctrine, &c. do not many in the Citie know this to be true,

true, and was it not depoſed againſt them: againe, though they may receiue the Sacrament to keepe themſelues from trouble, yet what reuerent opinion haue they of the Sacraments, eſpecially of Baptiſme, affirming that it neither confers nor confirmes grace to the heart of any: as appeares in *Ieſops* booke, at page 61. Thirdly, they do meerely equiuocate when they ſay they hold the morality of the fourth Commandement: for the morality of that Commandement is that one day of ſeauen ſhould be ſet apart for Gods worſhip, and kept for conſcience ſake in obedience to Gods Commandement: but this they are notoriouſly knowne to denie that any ſuch day ſhould bee now celebrated in conſcience of Gods Law: and therefore they do deny the morality of the fourth Commandement in the right ſenſe thereof.

10. *Obiect.*

Tenthly, whereas they obiect out of Maſter *Tyndals* Workes, or ſome other bound vp with his, that the Ancient Fathers haue bene of their opinion concerning the Sabbath. I anſwer, that is as true as the vaine boaſt of Popiſh Champions is, which pretend that all the Fathers are on their ſides.

Indeed the Fathers and Doctors of the Church muſt be read carefully and warily in this point concerning the Sabbath, or elſe men may eaſily miſtake their meaning and abuſe their iudgement. They ſpeake of diuers kinds of Sabbaths: Firſt, of a Sabbath of the [c] letter, whereby is meant the Iewiſh Sabbath. Secondly, of a [e] myſticall Sabbath, which is a reſting vpon God. Thirdly, of a * delicate Sabbath, when a Chriſtian is made one ſpirit with Chriſt, as * one of the antients ſpeakes. Fourthly, of a ſpirituall Sabbath, when wee depart from iniquitie, and become practiſers of ſanctification as [h] another of the antients ſpeakes, if that worke by the cunning of ſome be not wrongfully aſcribed vnto him. Fifthly, of an [n] eternall Sabbath in heauen, which is an eternall reſt in that moſt bliſſfull place. Sixthly, of a [o] morall Sabbath, which is a day ſet apart by God himſelfe in the fourth Commandement for

[c] *Aug. lib. de ſpirit. & lit.*
[e] *Auguſt. lib. 13. confeſſion.*
* *Hier. in 56. Iſaiæ edit. plant. 1578. Dedicata Sabbata, an other Edition hath it: but I conceiue* DELICATA *is the truer reading, quaſi Sabbata ſumma iucunditatis & dulcedinis.*
[h] *Cyrill Alexand. lib. 7. de adorat. in ſpirit. & verit.*
[n] *Hier. in 58. Iſaiæ.*
[o] *Tertul. lib. ad. uerſ. Iudæos.*

for his owne ſeruice. Seuenthly, of an [r] idle Sabbath, when men will reſt from the workes of their particular callings vpon the Sabbath day, but will not imploy themſelues in Gods Seruice: now theſe Ignoramuſ-ſes when they heare that the Fathers ſpeake of a myſticall Sabbath, preſently they conceiue as though the morall Sabbath were meerely myſticall; and when they heare that the Fathers ſpeake of an idle Sabbath, they preſently cenſure the morall Sabbath to be in the iudgement of the ancients an idle day: and thus they peruert the iudgement of antiquity many times. I ſpeake not this to iuſtifie all the Fathers in euery particular ſentence of theirs concerning the Sabbath, *quandoque bonus dormitat Homerus*, as [a] *Horace* ſaith of *Homer*: *Et Bernhardus non vidit omnia*, as it is in the Prouerbe: the Fathers haue had their Nævos or failings in their writings as a [c] learned man hath affirmed: and ſo in like manner, ſome of our moderne Writers haue giuen more power to the Church to diſpoſe of the Sabbath, and to alter it againe concerning the day, ſo ſhee obſerue one day in ſeauen, then I hope any Church vnder the Sunne, dare to arrogate vnto her ſelfe vpon their bare affirmations: not being ſufficiently aware how their meanings might bee abuſed and peruerted by Familiſts and other Antiſabbatareans: but what I ſpeake, I ſpeake it for the iuſt reproofe of Familiſts and ſuch like, which are glad if they can catch any thing, if it be but in ſound onely, from the Writings of Famous men, to patronize at the leaſt in ſhew their owne hereticall and ſchiſmaticall opinions, like vnto ſpiders ſucking poyſon from thoſe writings; from the which a more iudicious Reader would deriue ſound edification and inſtruction.

Thus for Confutation concerning the Sabbath.

[r] *Bern. Ser. 11. in Cantic.*

[a] *Lib. de arte Poet.* (where *quandoque* is put for *quandocunq;*

[c] *Abrahamus Scultetus in medulla.*

Hethe-

Hetheringtons *opinion confuted concerning the Bookes of Eſdras.*

THe ſecond thing which we propounded concerning matter of Confutation, is touching the Bookes of *Eſdras:* the which bookes *Hetherington* holdeth (as hath beene proued againſt him by witneſſes) to bee canonicall Scripture, and that they ought ſo to be eſteemed: wherein may appeare the pride and inſolency of this man, who being altogether vnlearned (*vt potè qui nullam linguam nouit præter ſuam maternam*) yet will take vpon him in oppoſition to the whole Church both reformed and vnreformed, to canonize new Scripture: in which particular he ſheweth himſelfe to be worſe then the very Papiſts: the [c] Papiſts though they haue receiued ſome other Apochryphall Bookes into the Canon; yet they haue reiected, or at the leaſt not receiued the Bookes of *Eſdras:* but let him and his Proſelytes know *tutiſſimum eſſe*, that it is the ſafeſt courſe as Saint [c] *Auguſtine* ſaith, to receiue onely for Canonicall Scripture, ſuch bookes as all Catholike Churches receiue. And indeede it concernes authority to take this to heart; for if it were at euery priuate mans choice what bookes he would receiue to bee Canonicall, what would become of the true Chriſtian Faith, or what ſwarmes of errors and corruption of faith would not immediately inuade the Church as wee ſee in Popery, whilſt they haue receiued pretended Apoſtolicall Traditions, intruded into the Canon diuers Apocryphall bookes, and entertained the [n] ſentences of the Pope and the Court of Rome as inerrant truth, and haue [o] equalized traditions to the Canonicall Scripture, what is become of the Orthodoxe faith amongſt them? It is either farre to ſeeke, or elſe miſerably corrupted.

[c] *Bellar. lib. 1. de verbo dei.*

[c] *Lib. 2. de doct. Chriſtian. c. 8.*

[n] *Bellar. lib. 3. de eccleſ. c. 14*
[o] *Trident. concil. 1. decret. Seſſ. 4.*

And the Reaſons to proue the bookes of *Eſdras* not to be Canonicall Scripture againſt this Sectary, are theſe following.

lowing. Firſt, becauſe they were written at the firſt, not in Hebrew, as the bookes of the Old Teſtament were but in Latine: and [c] Saint *Hierome* is very confident in this, that whatſoeuer Bookes of the old Teſtament were not written in Hebrew, they are not canonicall.

Secondly, becauſe the Church in former times hath not receiued them for canonicall; receiuing onely the 22 books of the Old Teſtament as they were antiently diuided: and what theſe 22 bookes were may bee gathered out of [c] *Euſebius* and [g] *Ioſephus*: but eſpecially out of *Hierom*, who doth more cleerely reiect the Apocryphall bookes in the forenamed place then ſome other of the Fathers doe. I will not inſiſt vpon further teſtimonies out of [n] *Epiphanius*, [o] *Athanaſius*, [p] *Cyrill* Biſhop of *Hieruſalem*, [q] *Damaſcene* and others: becauſe I haſten to a concluſion? I know we are not any further bound to agree to former Churches in iudgement, then ſo farre as they agreed to the truth eſpecially in matters of Faith: but yet to depart from the ancient Churches in that wherein they are ſound and Orthodoxe, is horrible preſumption and bewrayeth intollerable pride.

Thirdly, a learned man of our Church ſaith of all other Apocryphall bookes, the bookes of *Eſdras* are worthy of the leaſt credit being ſtuffed full of vaine fables, fitter to feede curious eares, then tending to edification.

Fourthly, thoſe bookes are not to bee eſteemed Canonicall, in the which there be errors, but in the bookes of *Eſdras* there be errors *Ergo*.

That there be errors in the third Booke of *Eſdras*, I referre the learned to the annotations of *Iunius* vpon it; and that there be errors in the fourth Booke, I might eaſily proue by inſtance. For firſt, in the fourth Chapter, the Author ſaith that ſoules are kept in the wombe of the earth. In the ſixth Chapter, there is a tale of two great fiſhes, *Henoch*, and *Leuiathan*, which no waters could hold. In the fourteenth Chapter hee reporteth, that the Bookes of Scripture being loſt in the Captiuity, were reſtored

[c] *In prolog. Galeat. ad Paulinum.*
Vide etiam præfat. in lib. regum. Tom. 3.

[c] *Lib. 3. eccleſ. hiſt. cap. 10.*
[g] *Lib 1. contra Appion. gramat.*
[n] *Lib. de menſur. & pond.*
[o] *In Synopſi.*
[p] *Catech. 4.*
[q] *Lib. 4. Orthod. fid. c. 18.*

[r] *Dr. Willet in his Synopſis.*

ſtored by him, and how hee had drunke of a cup of water as fier in colour giuen by an Angell, and ſo ſpake 40 daies together and ceaſed not; in the which ſpace, fiue Scribes wrote from his mouth 204 Bookes; theſe and ſuch like tales that Booke is full of, as our Learned Country man ſpeaketh, whom I cited before. I doe not denie but in theſe bookes of *Eſdras* there may be many truths, eſpecially the three laſt Chapters of the third booke, which are almoſt a meere tranſcript out of the canonicall *Eſra* and *Nehemiah*: but yet I muſt ſay of them, as Saint [c] *Auguſtine* ſaith of them, and of all the reſt of the Apocrypha: *in his autem Apocryphis, etſi inuenitur aliqua veritas, tamẽ propter multa falſa nulla eſt canonica authoritas*, in theſe Apocryphall bookes, although there be found ſome truth, yet in reſpect of many falſe things found in them they haue no canonicall authority.

[c] *Lib.15.de Ciuit.c.23.*

And thus I haue done with the ſecond thing propounded; namely, the Confutation.

An exhortation to Chriſtian people remaining ſound in the Faith.

HAuing diſpatched the two former branches concerning Diſcouery and Confutation, come wee now to the third, which concernes matter of Exhortation, and to beginne with Exhortation to the Chriſtian brethren, which ſtill by the mercy of God remaine ſound in the Faith.

Good people, you haue heard in all the foregoing diſcourſe of falſe teachers, and alſo how many ſuch at theſe dayes remaine amongſt vs, ſeducing many in their priuate conuenticles: giue me leaue in the next place, by way of introduction, to ſhew you the reaſons wherefore the Lord ſuffereth ſuch in his Church, and then to propound ſome preſeruatiues againſt ſeduction, which may ſerue for matter of Exhortation. For the firſt of theſe; The Lord ſuffereth Seducers in his Church with long patience, and doth

not presently roote them out, for diuers reasons:

First, that the goodnesse of truth might the more appeare, who could know the benefit of light vnlesse sometimes we were sensible of the darkenesse of the night, as [c] Saint *Origen* saith; euen so who canne know the benefit of health but by the smart of sickenesse, or the benefit of liberty but by restraint or imprisonment.

[c] *Quis sciret bonam esse lucem nisi noctis tenebras sentiremus hom 9 in c.16. & 17.numer.*

Secondly, that the word might bee the more deepely sought into. The mystery of the Trinity had neuer beene so exactly handled by many of the Fathers in [c] whole Tractates had not diuers damnable Heretickes sprung vp to oppose the same: wherein the Lord shewed his singular wisedome (as hee did also in the first Creation) bringing light out of darknesse, truth out of error, good out of euill, contraries out of contraries.

[c] *De Trinit.*

Thirdly, to trie the Gouernors of the Church, whether like vnto the Church of *Pergamus*, they will tolerate such as hold the doctrine of *Bulaam*, *Reu.*2.12. or with the Church of *Thyatyra*, suffer the woman *Iesabel* that calleth her selfe a propheteſſe to teach, and to seduce Gods seruants, *Reu.*2.20.

Magistratus indicat virum.

Fourthly, he doth it for the punishment of such as haue itching eares and vnconstant mindes, which are neuer satisfied with any true teachers, especiall in publique, but haue a lusting after the onyons and garlike of priuate errors, preferring any thing done in a priuate Conuenticle (though it be neuer so vnwholesome) before that which is done in the publike Congregation: it is iust with God to leaue such curious persons to bee seduced by false Prophets to their owne eternall destruction, *Micha* 2. 11.

Noluit doctores probos & fidos, quid ergo restat? veniant adulatores. Caluin in Mich.c.2.v.11.

Fifthly, God doth it that they which are approued may be knowne, 1 *Cor.*11.19. a sound Christian is neuer better discerned, then when hee is compared with some erroneous and hereticall person, hence it is that Saint *Augustine* saith in one of his [e] Epistles, *hæresis enim & scandala futura prædicta sunt vt inter inimicos erudiamur*

[e] *Epist.*50.

erudiamur ac ſic & fides & dilectio noſtra poſſit eſſe probatior. Wee learne inſtruction amongſt Hæreticall enemies, thereby our faith and loue are better tryed.

Thus for the Reaſons wherefore God ſuffreth Hæretickes in his Church.

Now that you may be preſerued from Seducers on euery ſide, which I hartily wiſh. Let mee commend vnto you theſe Antidotes againſt ſeduction by way of exhortation.

Firſt, labour to be well inſtructed in the grounds and principles of true religion, how eaſily is an houſe ouerturned which hath no foundation: euen ſo how ſoone is a man remoued from that truth wherein hee was neuer grounded and rooted? for the which cauſe in the primitiue Church, as [c] Saint *Auguſtine* ſaith, Baptiſme was adminiſtred to no Heathen turning Chriſtian, but vnto ſuch as were firſt inſtructed in points of Catechiſme: and this indeede was an excellent meanes to preuent inconſtancie and apoſtaſie.

[c] *Antequam daretur baptiſmus adultis, inſtituebantur in fidei rudimentis. Aug. lib. de fid. & oper*

Secondly, receiue the truth in the loue of it; men are hardly drawne from [c] that they loue: *Dauid* loued the Law better then Gold and Siluer; and hence it was that hee could neuer be drawne from it by any Idolatrous ſeducer, *Pſal* 119. There is no greater cauſe, why many become Apoſtates from the truth, then want of ſound loue vnto it.

[c] *Tu licet vſque ad Tanaim fugias, vſque ſequetur amor. propert. Eleg. lib. 2. ad Cynth. verſ. 1160*

Thirdly, labour that your knowledge in Religion may be experimentall: a man is hardly perſwaded by any art againſt his owne experience: tell a man of meane vnderſtanding, that the Crow is white, and the Snow blacke, yea vſe all the logicke you can to proue it, you ſhall neuer perſwade him: and why? becauſe he knowes the contrary by experience: euen ſo, if we knew by experience what it were to deny our ſelues, and to depend vpon Chriſt alone for iuſtification, no Papiſt ſhould euer be able to perſwade vs to truſt to humane merits: and if wee knew by expe-

experience the infinite benefit of Gods Sabbath, no Familist should euer preuaile with vs to haue it in contempt: [n] experience maketh men resolute.

Fourthly, beware of reading schismatical books, though they be offred vnto you as a friendly gift; beware of frequenting the company and conuenticles of seducers, though you be neuer so kindely inuited by false friends; seeming friendly gifts tending to seduction, are like the *Troian* horse, which was pretended to be the [c] gift of *Minerua*, but it proued The destruction of *Troy*. In the *Romish* Church the common people are not permitted to meddle with our bookes. I would the Papists were not in this particular more prouident for Antichrist, then we Protestants are for Christ.

Fiftly, be practicall in Religion: be doers of the will of God, and then ye shall know of the doctrine, whether it be of God, or whether the teacher speakes of himselfe, as our Sauiour in effect speaketh, *Iohn* 7.16. if it be well obserued what kinde of Professors they be ordinarily which fall of from the Church to sects and schismes. I doe not doubt but it will easily appeare, that for the most part they are such, as had a forme of godlinesse, but denied the power, as Saint *Paul* speakes of the hypocrites of his time, 2 *Tim.* 3.5. whereupon *Theophilact* saith most truely in his Annotations vpon *Matth.* 7. whosoeuer shall build his soule vpon the practise of Christs Commandements, no temptations shall euer be able to cast him downe.

Sixtly, when you haue any scruple in your consciences, repaire not to seducers for resolution, but according to Gods ordinance, aske the Priests concerning the Law, *Agg.* 2.11. and seeke the Law at their mouthes, *Malach.* 2.7. goe to your faithfull Ministers, and let them resolue you; and if you be tempted by seducers, acquaint them with your temptations, that they may strengthen you. Consider what I say, and the Lord giue you vnderstanding in all things.

An

n πρεσβύτης εἰμι παρακιν δυνεύειν ἑτοιμος. Socrates *was more resolute in his old age to vndergo danger then the young men, because he had experience. Plat. in Euthydem.*

c *Pars stupet innuptæ donum exitiale mineruæ. Virgil Ænead. lib. 2.*

e ὅστις οὖν τὴν ψυχὴν αὐτοῦ οἰκοδομήσει ἐπὶ τῇ ἐργασίᾳ τῶν ἐντολῶν τοῦ χριστοῦ, πάντες οἱ πειρασμοὶ τὸν τοιοῦτον οὐ δύνανται καταβαλεῖν. *in Mat.* 7.

An exhortation for Hetherington *and all other Sect-masters about the Citie of* London *or elſe-where.*

YOu which haue beene the meanes to ſeduce many ſilly ſoules from the truth, I beſeech you, if you be not come to that height of wickedneſſe, as to ſit downe in the chaire of ſcorners; or as the Septuagints render it ἐπὶ καθέδρᾳ λοιμῶν, in the chaire of peſtilences: let my counſell be auaileable with you, and breake of your vngodly courſe of ſeducing Gods ſeruants. I know you rage againſt mee for going about to reclaime you, and for endeauouring to preſerue my flocke from your ſeducements: but may it not iuſtly be ſaid of you in this reſpect, as [c] Saint *Cyprian* ſaith of ſome in his time; *Sacerdotibus ſacrilegus iraſcitur, atque ò tuam nimiam furioſe dimentiam, iraſceris ei qui abs te auertere iram dei nititur, ei minaris, qui pro te domini miſericordiam deprecatur: qui vulnus tuum ſentit, quod ipſe non ſentis.* O Furious man, is not this too much madneſſe in thee; thou art angry with him which endeauoureth to auert Gods wrath from thee; thou threatneſt him which imploreth mercy for thee at the hands of God, which feeles thy wound which thou thy ſelfe doſt not feele. But to paſſe by your furie with compaſſion, I will endeauour to cure you of your phrenſie, and that two wayes. Firſt, by ſhewing you the cauſes of your diſeaſe as a neceſſary Preface: and ſecondly by applying ſome coraziues by way of exhortation.

בפושב ל'צוב

[c] *Serm. 5. de lapſis.*

And the cauſes of your diſeaſes are diuers. Firſt, ignorance of the true ſenſe of Scripture, according to that in *Mat.* 22. 29. *Doe yee not therefore erre, not knowing the Scriptures*: whereupon [c] Saint *Chryſoſtome* ſaith, much hereſie hath firſt ſprung from ignorance of Scripture: you thinke, as appeares by your practice, that you are the one-

[c] ἀπὸ τῆς τῶν γραφῶν ἀγνοίας ἐντεῦθεν ἡ πολλὴ τῶν αἱρέσεων ἐβλάστησε *in præfat. in Epiſt. ad Rom. in edit Comelin.*

ly

ly knowers of Gods minde in his word; but alas your owne hearts doe deceiue you: many of you are ignorant of the originall tongues wherein the Scriptures were written, and so doe want one especiall helpe for the vnderstanding of them.

Secondly, you are knowne to despise all Orthodox writers, whose Commentaries might helpe you. And thirdly, that you are not guided by the spirit of truth, appeares by your grosse errors peeuishly maintained by you: the which three may well conuince you of ignorance.

The way for authority to breake this faction, is to require of Hetherington *before his enlargment to acknowledge his errors. for his Proselytes depend vpon him, as vpon an inerrant Prophet.*

2. The second cause of your disease is pride: you magnifie your owne wisedome; some of you maintaine that you cannot erre in giuing deliberate sentence in points of Diuinitie; you disable the Ministers of the Church, as though they knew nothing in comparison of you; and this knowledge of yours, or rather this proud conceit of your owne supposed knowledge causeth you to erre, according to that of [c] Saint *Augustine*; pride is the mother which breedeth and bringeth forth the whole brood of Hæreticks. Wherefore lay downe your owne vaine conceits of your pretended skill, and desire of God that you may see your owne nothing-nesse and vnabilitie, that so you may be healed: thinke it not an honour to be the head of an erronious and factious company, or to be worshipped by them, as the [e] *Athenians* in former times worshipped the Wolfe: despise that honour which comes not of God: thinke it a disgrace to be commended by euill men.

[c] *Mater omnium hæreticorum superbia. Aug. de Genes. contra Manich.*

[e] *Pierius in hieroglyph.*

3. The third cause of your disease is couetousnesse, according to that which is spoken of Sectaries in *Rom.* 16. 18. *they that are such serue not our Lord Iesus Christ, but their owne belly.* How many time-seruers be there which will sooth great men in their errors, and seeme to maintaine the errors of the time for their owne aduantage? and how many wauering tradesmen which will readily imbrace that faction whereby they may most aduance their owne gaine: which gaue occasion in like manner to [n] Saint *Augustine* in his time to describe an Hæreticke by his couetous-

[n] *Hæreticus est vt mea refert opinio, qui alicuius temporalis commodi & maximè gloriæ principatusque sui gratia falsas ac nouas opiniones vel gignit vel sequitur. Aug. li. de vtilit. credend.*

couetouſneſſe and vaine-glory, as you haue it in the margent. Wherefore if euer you meane to be cured of your factiouſneſſe, deſpiſe the baſe gaine of it: doe not thinke it ſo excellent a matter to get by your ſuffrings, going poore into the priſon, but comming rich out: account it not a priuiledge to haue your proſelytes to boaſt vp and downe, that you ſhall want neither Gold nor Siluer: remember that of *Salomon, the treaſures of wickedneſſe profit nothing*, *Pro.* 10.2. and that of our Sauiour in *Mat.* 16.26. *What is a man profited if hee ſhould gaine the whole world, and looſe his owne ſoule.*

And thus hauing ſhewed you the maine cauſes of your diſeaſe, I come now to giue or to apply vnto you ſome coraziues, to eat out the dead fleſh of error or Hereſie: Hereſie being one of the fruits of the fleſh, *Gal.* 5.20. Conſider therefore and lay to heart, what dreadful iudgements haue befallen your predeceſſors for their factious carriage in the Church of God: remember what befell vnto *Theudas*, *Acts* 5.36,37. who boaſted himſelfe to be ſome body, as you alſo doe, *to whom a number of men about* 400. *ioyned themſelues, who was ſlaine, and all as many as obeyed him were ſcattered abroad and brought to nought*: and after this man *roſe vp Iudas of Galile in the dayes of taxing, and drew away much people after him, he alſo periſhed, and all as many as obeyed him, were diſperſed.* Of the which two ſeducers alſo [c] *Ioſephus* makes mention in his [c] Antiquities. Secondly, remember what befell vnto *Elymas* for going about to turne away the Deputie from the faith, how hee was immediately ſmitten with blindneſſe, *Act.* 13.11. remember what befell vnto *Arius*, whoſe damnable Hereſie for a time much preuailed, how he died in a Iakes, where he voided his very bowels with his excrements, as [c] *Theodoret* recordeth.

Thirdly, remember what befell vnto *Anaſtaſius* an Emperour of *Rome*, and a great defender of *Eutichian* Heretickes, how he was found dead, being ſmitten as it was commonly thought with a thunderbolt from heauen, as

[c] *Lib.* 18. *c.* 1. & [c] *Lib.* 20 *c.* 2.

[c] *Lib.* 1. *Eccleſ. hiſt. c.* 14.

[d] *Philip Melancton* hath it in his Chronicle. Fourthly, remember what befell *Nestorius*, another ringleader of faction in the Church of God, how before his death his tongue (which hee had abused in broaching errors) was consumed with wormes, as [e] *Nicephorus Callistus* hath left it vpon record. Fiftly, remember what befell the Citie of *Antioch*, which was a great nourisher of faction, as *Amsterdam* is at this day, how it was shaken with an earthquake a whole yeere together, and afterwards destroyed with fire from heauen, as [o] *Paulus Diaconus* storieth of it: and as in like manner *Socrates* seemeth to accord in the [r] tripartite Historie.

Sixtly, remember what befell the Papists here in *London* not [s] long since, how that when they were met together in an house in Blacke-friers, in an vpper roome to heare a [t] Popish Sermon, the floore of the roome wherein they were fell vnder them, & some other parts of the house, and suddenly destroyed a [u] multitude of them, & maimed others, which hardly escaped with their liues. I will not insist vpon more examples of *Paulus Samosatenus*, of *Manes*, of *Montanus*, & other Heretickes who are reported also to haue come to fearefull ends. These which haue bene named may be sufficient, to forewarne any which haue any sparke of grace remaining in them, to beware of faction: and a thousand more will not be sufficient to them which are hardned in their hearts. O thinke with your selues all yee which misleade others, that the like iudgements may befal you. God is a mighty God, and of infinite wisedome; he is able to discerne your meanings, & what you hold, notwithstanding all your equiuocations, subtile distinctions, cunning euasions, and fearefull abiurations which you vse, thereby to couer your errors from the sight of authority: yea, he is able to reach you with his iudgements whethersoeuer you flye. Or suppose the Lord inflict not vpon you corporall punishment in this world, yet know for certaine, *Non maior est pœna quam peccare*, there is no greater punishment then sinne it selfe: Hee punisheth you most seuerely

[d] *Melancti. lib. 3. Chron.*

[e] *Lib. 14 c. 36.*

[o] *Lib. 15.*

[r] *Lib. 4. c. 10.*

[s] *Anno. 1623. Octob. 26. being Sonday.*

[t] *The Sermon of one Mr. Drurie a Priest and Iesuite.*

[u] *Aboue 90. persons.*

ſeuerely in this, in that hee deliuers you vp to a blinded minde; yea, vnleſſe you repent, you haue iuſt cauſe to expect to haue part with the beaſt and the falſe Prophet in hell torments, *Reuel.* 19. 20. which I pray God to auert from you. Thus I haue endeauoured as a friend (although you eſteeme me an enemie, becauſe I tell you the truth) to turne you from your errors: if my paines ſhall preuaile with you, I ſhall reioyce with the Angels of God for your conuerſion; I ſhall for the time to come eſteeme you deere brethren; *Et gaudebo ſanè me tot habere fratres.* I will not once mention your calumnies and reproaches wherewith you haue loaded me for taking part with Gods truth, I pray God forgiue you: it is a rule in Phyloſophie, *quicquid recipitur, recipitur ad modum recipientis:* which I will engliſh thus; good counſell is as it is taken by them to whom it is giuen: but take not that with the left hand which I offer with the right. I deſire to pull you out of the fire, to preſerue you from falling into the pit of eternall perdition; to plucke you out of the iawes of the deuouring Lyon: let it not be ſaid of me (as [c] *Plautus* ſaith of them, *Lupo agnam eripere poſtulant, nugas agunt*) that I looſe my labour; that I would haue cured you, but yee would not be cured; that I would haue ſaued you Miniſterially, 1 *Tim.* 4. 16. but yee would not be ſaued: but ſuppoſe I preuaile not with you, becauſe you are ſetled vpon your Lees, yet I hope to perſwade ſome that formerly haue beene ſeduced by you, to be more iealous of your opinions for the time to come, and not to receiue euery point which you erroniouſly hold, as an euerlaſting Goſpell. And ſay I ſhould perſwade neither you nor them, but being made more furious by that which ſhould worke the cure, you will ſtill remaine wolues in the Church of God, & they ſtray ſheepe wandering in the deſolate vallies, as a prey ready to be deuoured by you: then I muſt needs tel you, both you and your ſpightfull proſelytes (ſpightfull I meane to the Church of Chriſt) that if you delight to ſwim together in the deluge of fundamentall error, you ſhall alſo, *volentes*

[c] *In panulo, Act.* 3. *ſcen.* 4.

tes nolentes, ſwim together in the deluge of Gods iudgements; and ſo that of the Poet ſhall be verified of you: [d] *Nat Lupus inter oues, fuluos vehit vnda Leones.* But as for me, I will ſay with the Euangelicall Prophet *Eſay c.* 49. 4. *ſurely my iudgement is with the Lord, and my worke with my God.* Now O God almightie grant, that what hath beene deliuered at this time, may worke effectually for thy glory, for the conuerſion or for the conuiction of the enemies of thine eternall truth, and for the confirmation of vs thy ſeruants, and that for thy bleſſed Sonne his ſake Ieſus Chriſt the iuſt, to whom with thee O Father, and the holy Ghoſt, three perſons moſt glorious, but one only wiſe God, be aſcribed as is moſt due, all honour, praiſe, and glory now, henceforth, and for euermore. *Amen.*

[d] *Ouid lib.* 1. *Metamor.*

The ſecond Impreſſion.

FINIS.

A1

HH 69/8
A1
6608.2
copy 2